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&c. &c. &c.

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Munus et officium, nil ſcribens Ipſe, docebo.

HOR.

ORIGINAL CRITICISM.

The Hiſtory of England, from the Acceſſion of King George the Third, to the Concluſion of Peace in the Year One Thouſand Seven Hundred and Eighty-three. By John Adolphus, Eſq. F. S. A. 3 vol. 8vo. 1l. 11s. 6d. Cadel and Davis. 1802.

IN our review of Belſham we combated an opinion frequently advanced, that it is extremely difficult to write a hiſtory of preſent times: we there obſerved, that the greateſt hiſtorians of Greece tranſmitted an account either of their own times entirely, as Thucydides and Xenophon; or, extending to their own, as Herodotus. Polybius alſo preſents tranſactions which chiefly took place in or near his own age. In more modern times, Father Paul and Lord Clarendon, with ſignal ſucceſs, recorded the meaſures and events of which they were witneſſes. Any writer competent to the taſk of compoſing a hiſtory may execute ſuch a work on a cotemporary ſubject. The chief difficulty that a man of genius and erudition can have to encounter, in executing a work of this kind, is the avoidance of prejudice and partiality: but ſurely it is no more impracticable for an hiſtorian to deliver the truth reſpecting even living characters, than for a witneſs who ſpeaks without fear or favour, according to the beſt of his knowledge. It might be impoſſible for a warm partizan of any of the great political leaders of the preſent age, to render impartial juſtice to the objects either of his admiration or averſion; but there are, doubtleſs, literary men who have neither been adherents of a North; nor of a Fox; nor of a Pitt; and who have no motive to diſtort truth for the ſake of the one or the other.

Having made this general obſervation on the choice of a ſubject we ſhall now proceed to its object and execution. The author's object, views, and principles we ſhall take from his own words in his Introduction. Having ſpoken of the purpoſe of hiſtory, with ſome general remarks on his own ſubject, he proceeds:

"That men ſhould be ſteadfaſtly patriotic, and, in their purſuit of the public good, always temperate, juſt, and ſelf-denying, is very deſirable, but the hiſtorian feels with ſenſible regret, the neceſſity of recording the aberrations of the moſt elevated minds; and that work muſt be a romance, not a hiſtory, which fails to ſhew that individuals, whoſe general views have been directed to the benefit of their country, have been, in occaſional acts, raſh, vain, factious, arbitrary or abſurd. Such are the materials preſented by the courſe of events, that a party writer, taking the bright or the clouded parts of characters, receiving with avidity the vehement aſſertions of panegyriſts or detractors, and ſuppreſſing the facts or obſervations on the other ſide, may, for the moment, make almoſt any impreſſion, without foregoing the appearance of candour; but truth will, in time, forcibly appeal againſt ſuch miſrepreſentations, and the gloſs of exaggerated applauſe, and the blots of unmerited cenſure being removed, her intereſting features will be contemplated with a regard, heightened in conſequence of the temporary concealment. It may ſtill be doubted, whether the period is yet arrived, when the conſpicuous perſons of the preſent reign can be ſo impartially reviewed. The heat of party conteſt has rendered the public ſo familiar with calumniatory declamation, that the hiſtorian incurs ſome riſk in venturing to diſmiſs from his vocabulary certain abuſive phraſes, or in preſuming to doubt of certain ſuppoſed political facts, ſo gravely advanced, and ſo forcibly urged, by the wiſe and the eloquent. He expoſes himſelf to a ſtill greater hazard in attempting to reſcue from long accredited imputations, characters whom the enmity of faction, and the greedy credulity of the public, have conſecrated to obloquy, and in venturing to ſhew, that in many inſtances unbluſhing calumny has been miſtaken for ſober truth, faction for patriotiſm, and ſelfiſhneſs for public ſpirit. Such has often been the nature of my taſk; in the execution of which, it has been my endeavour to avoid a too common error; I have not, in order to illuſtrate the principles and conduct of one man whom I thought injured, retaliated on his opponents. I have been ſlow in imputing to individuals thoſe baſe deſigns againſt either liberty or government, which have been ſo profuſely aſſigned to them. I have generally found in the ſtate of party connections, and the legitimate object of honourable ambition, ſufficient means of accounting for the actions of men either poſſeſſed of, or ſtruggling for power, without feigning, as a cauſe of their conduct, an exceſs of mental depravity or political turpitude, which is characteriſtic neither of the nation, nor the times on which I have treated. I will not affect to conceal, that a regard for the conſtitution of my country, both in Church and State, ever preſent to my mind, has diffuſed itſelf through my work. I have treated that conſtitution not as a project, but as an eſtabliſhment, entitled to veneration from every obſerver, and to ſupport from all thoſe whom birth or accident has made partakers of its bleſſings. I have, therefore, not lent my approbation to crude reforms, or to the conduct of individuals, who, for the purpoſes of ambition, have endeavoured to unſettle that which was fixed, and more than once ſucceeded in exciting the public mind to a dangerous ferment of diſaffection. But in that attach-

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ment for the conſtitution, I have not, I truſt, betrayed an indecent violence againſt thoſe whom I conſidered its aſſailants; I have endeavoured to aſſign to them and to their opponents, indeed to every man, whether exalted or obſcure, illuſtrious from merit, or degraded by crime, his real motives, and true courſe of conduct."

Of his ſources of information he gives the following account:

"For the general maſs and outlines of events, I have explored with diligence the diurnal monthly, and annual ſtores of information; repoſitories in which, if there is much to reject and contemn, there are alſo copious, uſeful, and certain details, important records of ſentiments, tranſactions, and publications, and an ample ſtock of indiſpenſible information, though not in itſelf ſufficient to form the materials of hiſtory. In aid of theſe, I have referred to an ample collection of pamphlets, narratives, hiſtorical and political tracts, which the freedom of the preſs has copiouſly afforded in gratification of the public curioſity. In narrating the progreſs of the American war, I have relied in a great degree on Stedman's Hiſtory of that conteſt; but not ſo implicitly as to omit conſulting other printed authorities, which the reader will ſee referred to in every chapter. But I have been enabled to obtain documents on this ſubject, which were never before thrown open to the hiſtorian, and private information from perſons of the firſt talent and character, who poſſeſſed the moſt ample means of imparting intelligence."

On other ſubjects he tells us he has received valuable private information.

We ſhall now proceed to examine the execution, and exhibit an analyſis of the production, from which the reader will be able to ſee its principal contents, and perceive the grounds of the judgment which we have formed.

The hiſtory opens with the acceſſion of the king, and retroſpect of his education and connections. The heir apparent had reſided entirely with the princeſs dowager, who attended to his education with maternal ſolicitude. The party which, during the life of Prince Frederick, had been conſidered as devoted to his intereſt, was, ſince his death, entirely diſſolved. The Princeſs herſelf did not encourage any oppoſition to government; and the individuals, whoſe hope or affection attached to the late Prince, had retired from the field of politics, or formed new connections. The preceptors, to whom the tuition of the Prince was entruſted, were charged with cheriſhing Jacobin principles, and inſtilling arbitrary notions into the royal pupil; but the complaint appeared to be totally unfounded. The Princeſs was particularly careful to educate her ſon in the principles and conſtant practice of religion; and with this view, ſhe invited the learned and pious Dr. Stephen Hales into her family, and appointed him clerk of the cloſet. Her good intentions were greatly favoured by the diſpoſition of the Prince, who was affectionate, gentle, and exempt from every appearance of vicious inclination. The dread which the Princeſs conſtantly entertained, that his morals would be contaminated by the example of the young nobility, prevented his

mixing with them in familiar intercourſe, and his acquaintance was almoſt confined to the ſocial circle of Leiceſter-houſe; which was ſelect, cheerful, and unreſtrained. On his acceſſion he found an able adminiſtration, ſtrong from the combination of parties, and popular from uninterrupted ſucceſs. The author now introduces the leading characters. The Duke of Newcaſtle was the oſtenſible head of the miniſtry, and regarded as leader of the whigs, he retained the controul of domeſtic affairs, and the patronage of the Church; but the conduct of the war, and the management of the Houſe of Commons, were committed to Mr. Pitt. On his recal to office this ſtateſman, according to the current expreſſion of the day, "took the Cabinet by ſtorm." From this moment Great Britain aſſumed a formidable poſition. Mr. Pitt relinquiſhed his oppoſition to continental connections: conſtant ſucceſs attended his meaſures: his commanding eloquence, the wiſdom of his plans, the vigour of his exertions, together with the ſtrength of his adminiſtration, ſilenced parliamentary oppoſition: the people viewed him with an admiration bordering on idolatry; and George II. highly gratified at the proſecution of his favourite meaſures, and the unprecedented tranquillity of the kingdom, yielded, with implicit confidence, the reins of government to his direction. The other miniſters were Lords Temple and Granville, and Meſſrs. Legge and Fox. High in the King's favour was Lord Bute, whom he early introduced into the Cabinet, and a new ſyſtem followed his appointment. The two former kings, partly from pre poſſeſſion, and partly from circumſtances, were chiefly directed by a whig confederacy: the preſent king determined to govern independently of party connections. The plan itſelf was well-conceived and neceſſary, but the Earl of Bute, Mr. Adolphus thinks, was not a proper perſon to carry it into effect. He was not connected, either by blood or by familiar intercourſe, with the leading families in England: he was not verſed in the arts of popularity, or uſed to the ſtruggles of parliamentary oppoſition; and his manners were cold, reſerved, and unconciliating. Prejudices were eaſily excited againſt him as a native of Scotland, and he could only oppoſe a popular and triumphant adminiſtration, and a long eſtabliſhed ſyſtem, by ſuch friends as hope or intereſt might ſupply, and by the perſonal eſteem of the king, which was rendered leſs valuable from the odium attached to the name of favourite. Party conflicts did not immediately commence, and the firſt ſeſſion of parliament paſſed in unanimity. The negotiations for the peace produced the reſignation of Mr. Pitt, and that event being imputed to the influence of Lord Bute, rendered him extremely unpopular. An oppoſition now commenced in Parliament, and the ſeſſion 1761-2, contain ſeveral very warm debates, ariſing from the plans that had been formed and meaſures purſued by Mr. Pitt. Lord Bute was the votary of confined and defenſive warfare, whereas Mr. Pitt had deemed comprehenſive energy neceſſary to ſucceſs. Lord Bute was eager for peace, whereas Mr. Pitt thought that after our ſeries of victories it would be wiſer to pro-

profecute the war until we ſhould ſo exhauſt the reſources, and cruſh the power of France, as to diſable her for many years again to moleſt England. During the year 1762 miniſters found it neceſſary, in a conſiderable degree, to follow the plan of Mr. Pitt, and by armaments which he had prepared attained ſignal ſucceſs. Our author's narrative of military and naval tranſactions is ſufficiently minute and copious, though not particularly luminous or impreſſive. The exhibition of warlike exploits is indeed a very difficult portion of the hiſtorian's taſk, if his object be to preſent in an unbroken ſeries cauſes, operation, and effect; but if he merely propoſe to record events, the undertaking is much eaſier. The ſiege of the Havannah would have afforded to a Livy or a Robertſon a ſplendid ſubject for hiſtorical painting; this exerciſe of talents our author has not here attempted; nevertheleſs, his account is at once authentic and particular, and to thoſe who merely read for information, it may be as valuable as if it were preſented with all the deſcriptive force which vigorous and glowing fancy can beſtow. The cloſe of 1762 brings on the peace, on which our author beſtows the praiſe of being wiſe and juſt, "becauſe it ſo clearly aſcertained points in diſpute, as to leave no pretence for future litigation; becauſe it deſtroyed every pretence for charging the Britiſh nation with rapacity, and an overbearing ſpirit; and becauſe the moderation of the terms tended to obviate every ungracious ſentiment, which a ſucceſsful and protracted war might have generated in the boſoms of our opponents." We cannot give our unlimited aſſent either to the general concluſion or to the reaſon on which it is founded; but without entering into detailed controverſy on the ſubject, we ſhall generally obſerve, that we were driven to war by French ambition and encroachment, and wiſhed not only preſent defence but future ſecurity. Were the terms of the peace of Fontainbleau ſo effectually conducive to permanent tranquillity and ſecurity, as in the relative ſtate of the belligerent parties Britain might have commanded and enforced? Her means of ſuch dictation were actual poſſeſſion, acquired in a juſt and defenſive war, of valuable ſettlements, that the enemy diſcomfited by ſea and land could not obtain but from her grant. The diſcuſſion of the peace occupies a great portion of the parliamentary hiſtory of the ſeſſion of 1763, and is followed by the cyder tax; the unpopularity and reſignation of Lord Bute. The narrative of this adminiſtration is accurate and full, and though the view of it may appear to ſome readers ſomewhat deficient as a whole, yet there is ſuch an induſtrious collection of materials as may enable acute and perſpicacious readers to arrange them into a clear and connected ſeries for themſelves. Here indeed truth obliges us to make a remark which applies to various parts of the work, that the arrangement is far from being lucid, and from preſenting the materials in the moſt ſtriking light. The work really reſts on intrinſic importance, with very little aſſiſtance from the decorations of rhetoric or the impreſſion of eloquence.

Hitherto the narrative is extremely well tempered, breathes candour

and impartiality: the author views the conduct and character of Lord Bute in a more favourable light than the two hiſtorians Belſham and Macfarlane, who agree in tranſcribing the popular declamation of the times, as it is to be found in anti-miniſterial newſpapers and pamphlets; and call the ſaid tranſcriptions hiſtory. Adolphus imputes conſiderable defects to Lord Bute, and regards his adminiſtration as, in the prevalent ſentiments, an unfortunate circumſtance for his country. On the apprehenſion of Wilkes he maintains the ſame dignified impartiality; and while he admits the uſual account of that gentleman's conduct and character, he cenſures the proceedings of miniſtry as illegal and unwiſe. The narrative now arrives at a very important epoch, the ſcheme for taxing America, and unfolds the opinion which he has formed of the diſpute between Britain and her colonies. He approves of the Grenville ſyſtem of taxation, and though on the ſubject he ſtates no new facts and adduces no new arguments, he gives a fair and reſpectable repreſentation of thoſe which were already known. From the ſtamp act he proceeds to the ſubſequent conduct and change of miniſtry, and adverts to the charge of ſecret influence, which he regards as a mere fable, and he is certainly very right not to admit it as an hiſtorical fact, ſince it was never ſupported by any proof. The meaſures of the Rockingham adminiſtration again bring the ſtamp act under our review, and we have the arguments on both ſides very impartially ſtated, but without any new views of the ſubject. Before the Rockingham miniſtry is terminated our author preſents an account of tranſactions in India from the peace to the attainment of the Dewannee, and deſerves his uſual praiſe of induſtrious collection; the chief facts are all faithfully detailed, with an exact reference to dates and places, ſo that we fully and clearly ſee what acquiſitions have been made, and when they were made, and alſo the means for rendering them productive and profitable. Having brought the affairs of India to ſuch an important period, he traces the effects of the repeal of the ſtamp act, of which he gives the following account.

"The repeal of the ſtamp act diffuſed great ſatisfaction through all parts of America; but the rejoicings were calculated to inſpire uneaſineſs and alarm in a prudent adminiſtration. The repeal, whether conceived on the ground of right or of expediency, was a triumph to the party in oppoſition to the Britiſh government, and, during the demonſtrations of joy, the ſeeds of future reſiſtance were carefully nouriſhed."

The adminiſtration of Grafton, though under the auſpices of Chatham, was far from proving ſo efficient as had been reaſonably expected; but great diviſions prevailed. Declining in years and bodily infirmity that illuſtrious ſtateſman was prevented from employing his former vigour in controling party diſtinctions and eſtabliſhing unanimity. The death of Charles Townſhend farther weakened the Cabinet. Eaſt India affairs, and the *nullum tempus* bill, cauſed conteſts that increaſed the diſtraction of adminiſtration, which was become

come very weak and divided, when in 1768 the Parliament was diſſolved.

Before the hiſtory proceeds to the election of the new Parliament, it takes a view of the affairs of Europe; and gives a very full and ſatisfactory account of the expulſion of the Jeſuits from Spain. A few ſentences preſent a ſtriking outline of the ſtate of France.

"France was in a ſtate of the greateſt political and moral depravity. The king, immerſed in ſenſual enjoyments, neglected the affairs of government; the kingdom was ruled by his miſtreſſes and miniſters. The parliaments impeded the exertions of government by cavils and conteſts, in which the ſole aim was to acquire undue authority. The treaſury was empty, although injudicious taxes oppreſſed the people, and famine was felt in many parts of the country. Yet France was the centre of diſſipation and infidelity. Already a ſect of pretended philoſophers had obtained an extenſive influence, who, avowing war againſt popery, aimed at the ſubverſion of all religion, and the deſtruction of regal power."

Returning to Britiſh affairs, our author takes a view of America, and very properly aſcribes to the province of Maſſachuſetts Bay the moſt unqualified and licentious oppoſition to government. The untameable republicans of that colony ſoon engaged in ſuch a ſyſtem as impelled the other colonies to join them, in open reſiſtance to the mother country. Sir Francis Bernard, their governor, was held in great diſlike for his vigorous efforts to ſupport the orders of government; he was repreſented as exceeding the authorities with which he was inveſted, and treating the public, and the council and aſſembly, with inſupportable haughtineſs; and he irreparably offended the violent party, by refuſing to confirm the election of ſome perſons whom he deemed unfit to be members of the council. His refuſal was juſtified by the colonial charter, but the exerciſe of this privilege was peculiarly offenſive. To the unpopularity of their governor, and the intemperate virulence with which he was oppoſed, the perturbed ſtate of the province may be in a great meaſure aſcribed.—Having enumerated the moſt important meaſures of the Americans at this period, the narrative is carried to Iriſh affairs, which it brings down to the period at which Engliſh tranſactions are arrived, and proceeds with the internal hiſtory of Britain.

The return of Wilkes and its conſequences now conſtitute a very important portion of the work, and here the author continues the ſame candid and impartial view which he had preſented in the firſt ſcenes of Mr. Wilkes's exhibitions, and while he allows the juſtneſs of the cenſures againſt the character and conduct of that celebrated agitator, he affirms, and we heartily concur with him, that he never could have been alarming to a ſtrong and well-combined miniſtry: that it would have been wiſe to let him take a ſeat without reſiſtance, ſince, as his oratorical talents were not above mediocrity, he would ſoon have ſunk into diſregard, and his writings, ceaſing to claim attention as the effuſions of an injured patriot, would have been rated at

their juſt value, and fallen rapidly into obſcurity. Adhering, perhaps, ſomewhat too cloſely to chronological order, our author breaks off from Wilkes immediately after the return of Luttrell, and takes a view of the proceedings reſpecting America. On the important queſtion reſpecting the revival of Henry VIII. ſtatute, he is ſomewhat diffuſe in quotation from parliamentary debates, without impreſſing clearly on the reader the hiſtorical ſubſtance of either the reaſoning or meaſure. Cloſely obſerving the order of time, our author carries us next to India, and lays before his readers the civil adminiſtration of Lord Clive, and the ſtate in which he left the company's poſſeſſions; the ſubſequent management of theſe intereſts, and the war with Hyder Ally, with the effects of that war in England; after which he reſumes the conſideration of Wilkes, which naturally brings him to the letters of Junius, of which his account affords a fair and reſpectable ſpecimen of his critical talents, and as ſuch we ſhall cite it to our readers.

"Among the moſt conſpicuous of thoſe whom the rage of political diſcuſſion engaged in publications, was an anonymous author, who ſent his productions to a newſpaper, under the ſignature of Junius. His eſſays commenced with the preſent year, and, with occaſional interruptions, continued till the beginning of 1772. In him the miniſtry found a ſevere and formidable cenſor: his information was extenſive and minute, and applied to many objects which were ſuppoſed to be ſecret. He detailed, without ſcruple or delicacy, all the facts in his poſſeſſion, and often ſupplied a deficiency of information by bold conjecture or ſhameleſs fiction. His writings were diſtinguiſhed by energy of thought, perſpicuity of ſtyle, felicity of images, and brilliancy of wit: but his wit was ſcurrilous and malignant; wounding, without remorſe, the honour of a gentleman, the feelings of a father, and the dignity of the ſovereign. Although he made perſonal topics the principal vehicles of his ſatire, his knowledge was not confined to mere anecdote, but compriſed a general acquaintance with the laws and conſtitution of the country, the hiſtory and uſages of parliament. Junius was long the admiration of England, but perhaps his talents were too highly valued. Many political writers before him had poſſeſſed his advantages; and whatever opinion may have been ſtudiouſly diffuſed reſpecting his knowledge, wit, and eloquence, in theſe requiſites he did not excel the great party champions of the late reign, Bolingbroke, Pulteney, and Cheſterfield. The ſecrecy in which he effectually involved his real perſon, was highly advantageous to him as a writer. It furniſhed him with the opportunity of declaring ſuch ſentiments as would have been agreeable to the public, without reference to any opinions he might previouſly have entertained, and enabled him to aſſail men in every rank and condition of life, without poſſibility of retaliation, or dread of inquiry. Thoſe who anſwered, preſented a full mark of his aſſaults, and their principles, manners, profeſſions, and even their habits, were unſparingly attacked, while he remained impaſſive to reproach, and exempt from the neceſſity of defence. Perhaps, too, much of the curioſity and eagerneſs with which his publications were received, reſulted from this circumſtance. A ſeries of ſatires preſented for ſo long a period, from one pen, would have ceaſed to excite regard, had any circumſtance reſpecting the author been

been known. Thoſe who by his converſation could have learned his ſentiments, by his connections could have divined his motives, or from his purſuits have explored his means of information, would ſoon have become languid readers, and the ſenſation of indifference, ſpreading from ſeveral quarters, would have extended to a general diſregard, perhaps to contempt. Even with all the advantages he poſſeſſed, Junius, in order to ſtimulate the public curioſity, was occaſionally compelled to aſſume a tone of brutal ferocity, which reduced his compoſitions to a level with thoſe of the moſt profligate libellers, and ſanctioned the imputation of a motive for concealment, very remote from an honourable love of freedom in the declaration of his opinions."

The diſcontents that aroſe from the Middleſex election our author traces through its various diſcuſſions in parliament and the courts of juſtice, to the reſignation of the Duke of Grafton. With proper ſeverity he animadverts on the indecent remonſtrances preſented by the city. In the parliamentary part of his hiſtory we regret that our author frequently rather reports debates than hiſtorically ſtates the riſe, progreſs, and reſults of either conteſted queſtions or legiſlative meaſures. The hiſtory of every ſeſſion has a beginning, a middle, and an end, if a writer can find it out, totally complete in itſelf, though only a part of a greater part. Internal diſcontents and alſo the diſputes with America aſſumed different forms, and arrived at different ſtages in their reſpective years, from 1768 to 1771, and though our author faithfully details the facts, we do not think he is altogether ſo happy in marking the variations and progreſſions, and imprinting them diſtinctly and clearly on the mind of the reader.—March 1770 was an epoch in the progreſs of the American diſcuſſion; then Lord North firſt unfolded his ſyſtem and character, by the repeal of other duties, with the exception of tea, which was a half meaſure little calculated on the one hand to give the Americans a ſtrong impreſſion of the authority of government, or on the other to ſatisfy them, when not complaining of the ſeverity of the impoſt, but denying the right of taxation. It was a commixture of dictation and conceſſion which could not be both right, and eventually led to the moſt important conſequences. This meaſure our author appears to paſs too curſorily. From 1771 to 1772 the perſpicuity and impreſſiveneſs of the narrative conſiderably improves, and the firſt volume cloſes with an intereſting account of the Queen of Denmark.

The ſecond volume opens with the affairs of India, and the new ſcheme of Lord North for the adminiſtration of the Britiſh acquiſitions; and the hiſtory ſoon reaches the tumult at Boſton, and the meaſures which were adopted by the Britiſh legiſlature. On this ſubject we muſt again expreſs our regret that he is too diffuſe in detailed citation, inſtead of exhibiting the ſubject, the ſucceſſive propoſitions, the arguments for and againſt, and the enactments in one connected view. Some ſpeeches may certainly deſerve copious quotation; but a reader of hiſtory expects narrative involved in reflection,

tion, becauſe if he wiſhes for parliamentary ſpeeches he can have recourſe to the parliamentary debates. The meaſures of parliament he follows to their effects in America, and preſents the tranſactions of ſuch a momentous era with laudable minuteneſs and particularity. Returning to Britain, he introduces us to the new parliament, which met in November 1774, and exhibits views of the leading men which, like his criticiſm on Junius, if not very forcible or profound, are fair and candid as far as they reach, as will appear from the following account of Lord Mansfield.

"William Earl of Mansfield, Lord Chief Juſtice of the King's Bench, had long maintained an unrivalled reputation as a lawyer, and an exalted character as a ſtateſman. He was perfectly acquainted with the hiſtory and conſtitution of England, verſed in the practice of its laws, and enlightened by all the information neceſſary to form a compariſon and connection between them, and the beſt of ancient and modern ſyſtems. He obtained a ſeat in the Houſe of Commons in the year 1742, when he was in his thirty-eighth year, his faculties no leſs matured by experience than improved by ſtudy. He commenced his parliamentary career as a ſupporter of Lord Bath's adminiſtration, which was vehemently oppoſed by Mr. Pitt, and his eloquence was no leſs celebrated in the ſenate than at the bar. His language was natural, yet elegant, arranged with method, and applied with the utmoſt ingenuity; his images were often bold, always juſt; his eloquence flowing, perſpicuous, convincing, and impreſſive. He was endowed with a moſt retentive memory, which rendered his replies irreſiſtible, from the facility of repelling the arguments of his adverſaries, and exploring their fallacy, weakneſs, or abſurdity. He affected no ſallies of imagination or burſts of paſſion, but made his appeal rather to the reaſon than the feelings, and did not even, when attacked, condeſcend to perſonal abuſe or petulant altercation. His ſpeeches were characterized by acuteneſs, and recommended by clearneſs and candour; his reaſoning introducing itſelf ſo eaſily into the minds of his hearers, as to convey information and conviction; occaſionally forming a continual chain; and ſometimes ſeparated into regular diviſions. His manner was moderate and decent, not preſuming and dictatorial; but expreſſive of that dignity which, ariſing from ſuperiority, does not produce diſguſt. Though of low ſtature, his perſon was remarkable for eaſe and grace; he poſſeſſed a piercing eye, a voice finely toned; his action was at once elegant and dignified, and his countenance replete with fire and vivacity. He ſupported through life the utmoſt conſiſtency of political conduct, never courting popular applauſe, ſo much as the approbation of the wiſe and good, yet not intimidated by the appearance of danger, or the fury of party, from purſuing that conduct, or enforcing thoſe ſentiments which were dictated by his own conviction. Too mild to be the leader, too wiſe to be the dupe of any party, he was believed to ſpeak his own ſenſe of public meaſures; the Houſe of Lords paid greater deference to his authority than to that of any other individual; and he was frequently conſulted by the king. The perſpicacious eye of envy and jealouſy could not eſtabliſh a fault in his political conduct, and malignity was reduced to the miſerable reſource of extorting from his deſcent the means of indirect implication, imputing to him thoſe attachments and principles by which his relatives were influenced;

enced; but which he had not, in his juridical or ſenatorial capacity, ever adopted. Lord Mansfield was a conſpicuous and conſtant ſupporter of adminiſtration in the American conteſt: in the year 1766, he had delivered his opinions on the ſubject of Britiſh authority, and American reſiſtance, in the Houſe of Lords, and the judgment he then profeſſed, appears always to have ſwayed him in every ſubſequent criſis."

(To be continued in our next.)

Overton's *True Churchmen aſcertained.*

(*Continued from p.* 19.)

IN our laſt review we concluded our obſervations on Mr. O.'s book by ſtating that, in the accompliſhment of man's ſalvation, his own exertions muſt carefully co-operate with the grace of God. But it muſt not be forgotten that our evangelical teachers are ſworn enemies to human agency in every ſtep of the progreſs. Mr. O. indeed, with that artful guardedneſs which forms ſo conſpicuous a feature in his work, does not ſpeak out ſo plainly, on this ſubject, as the reſt of his brethren. On this and other collateral points, he ſeems even deſirous to involve his ſentiments in affected obſcurity, by a ſtudied neglect of order, method, and preciſion. Yet he cannot ſo completely diſguiſe himſelf as to eſcape diſcovery. He, here and there, affords us ſufficient data to conclude that he holds, in their utmoſt latitude, the irreſiſtible influence of grace, and the final perſeverance of the ſaints. Theſe, indeed, are eſſential ingredients in every ſyſtem of Calviniſm, whether moderate and mild, or immoderate and rigid. To ſay the truth, Mr. O. admits (p. 94), tacitly at leaſt, as the tenets of the church, and conſequently of his party, every dogma of Calvin, except thoſe which relate to abſolute reprobation, the fore-ordaining of Adam's fall, and the fewneſs of thoſe who ſhall be ſaved.

When, therefore, he tells us (p. 99), that "they who, to a certain extent, *exceed the literal meaning* of the articles on the ſide of *divine agency*, do not teach *more* than was taught by our reformers," it is impoſſible to miſunderſtand the inſinuation. The continued burden of Mr. O.'s complaint is that his opponents endeavour to extenuate or evade this literal meaning; and his opponents conſiſt, it will be recollected, of all but ſuch as are Calviniſtic methodiſts. But in p. 97 he brings forward, againſt theſe opponents of his, a more direct and pointed charge. Speaking of the term Calviniſtic, he ſays, "Many ſincere Chriſtians, we believe, are prepared to join in the ſongs of heaven, in aſcribing their whole ſalvation to God and the Lamb, and hold the above doctrines *eſſentially*, who diſown the *name* we have affixed to them. With theſe perſons we would by no means quarrel, for the ſake of a *term* which we only adopt in the want of one to expreſs our ſentiments more perfectly. But, what is of more weight in the conſideration, it is not either the name or the nature

nature of Calviniſm, as ſuch, to which our opponents confine their attack. It is the doctrine of *ſalvation by grace, through faith in the Redeemer*, under whatever *form* or *name* it is profeſſed, to which, in reality, they at the bottom object." This heavy accuſation is ſeveral times repeated. Thus, in p. 378; "Theſe gentlemen are great enemies to the doctrine of *ſalvation by grace*:" and again, in p. 321, "Nor would it be difficult," ſays our author, "to ſhew that the piety of men has been cold, and their morality languid, in exact proportion to their diſtance from this ſun of our ſyſtem, SALVATION BY GRACE, THROUGH FAITH IN THE REDEEMER, and its attendant doctrines." Here our readers will be pleaſed to obſerve, that the important words *ſalvation by grace*, &c. are printed in capitals. This is a circumſtance which, though ſeemingly trifling, is big with meaning. Its object is, beyond a doubt, more ſtrongly to mark the oppoſition which the author is ſo anxious to eſtabliſh between the teaching of his own party, and that of the reſt of the clergy; on whom it is intended to fix an odium, and is, therefore, of the nature of an argument *ad invidiam*. But that which is much more carefully to be attended to is the nature and extent of the charge itſelf.

Mr. O. aſſures us that "it is not either the name or the nature of Calviniſm, to which his opponents confine their attack." When, therefore, he affirms that "it is the doctrine of ſalvation by grace, through faith in the Redeemer, to which they object," he muſt evidently mean that they object to this doctrine in ſome ſenſe or other which is not Calviniſtic. He ſays, indeed, that they object to it "under whatever form or name it is profeſſed." Now one form in which, as we have reaſon to believe, it has been pretty generally profeſſed, is ſomething like the following:

"That the whole œconomy of our ſalvation is the pure effect of the mercy and grace of God, who, when man was in a loſt and deſperate condition, did not, as in juſtice he might have done, leave him the helpleſs victim of perdition, but freely provided a remedy or ranſom for him in the death of a Redeemer: That this Redeemer is the Lord Jeſus Chriſt, who, in the words of the Church, 'by his one oblation of himſelf once offered, made a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for all the ſins of the whole world, both original and actual:' But that, in order to our becoming actual partakers of this great ſalvation, thus freely and graciouſly purchaſed for us, we muſt, notwithſtanding, fulfil, on our part, the various duties which the goſpel requires of us, as the neceſſary and indiſpenſible conditions on which alone our ſalvation can be realized: That of theſe conditions the firſt and principal is faith, which not only embraces as true the whole plan of this wonderful redemption, but embraces it as the only plan by which ſinners can be reconciled to God; which, conſequently, renouncing all truſt and confidence in any other means, depends entirely, for eternal happineſs, on the merits and ſatisfaction of the Redeemer, and which, being the principle of the Chriſtian life, is fruitful in producing every good work: That in order, however, to perform the conditions of the Chriſtian covenant the unaſſiſted powers of human nature are not ſufficient; that, therefore, the influence

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of the Holy Spirit is neceſſary to enable us both to will and to do of God's good pleaſure: but that this neceſſary influence is never refuſed to any who heartily and earneſtly apply for it; becauſe we are aſſured, by our Redeemer himſelf, that 'if we, being evil, know how to give good gifts to our children, much more will our heavenly Father give his Holy Spirit to them that aſk him."

Now if Mr. O. meant to affirm, as indeed by his language quoted above he muſt have done, that the doctrine of "ſalvation by grace, through faith in the Redeemer," as here, however imperfectly ſketched out, is objected to by his opponents, or rather, as he would ſlily inſinuate, by the general body of the Engliſh clergy, we maintain that, with all his pretenſions to piety, he is a falſe accuſer and notorious reviler of his brethren. Nay, although we are ſorry to be under the neceſſity of employing words ſo harſh and unpalateable, we muſt tell him that even while his mind was forming, and his pen committing to paper, the affirmation, he muſt have been conſcious that he was publiſhing a WILFUL AND DELIBERATE CALUMNY. Nobody knows better than Mr. O. that both thoſe divines whom he attacks individually, and the divines of the Church of England in general, contend for, inſtead of objecting to, the doctrine of ſalvation by grace, through faith in the Redeemer, in the *form*, or, more properly, in the *ſenſe* in which, as they conceive, it is taught by the Church and by Scripture: and that too, probably, with as much good faith as any among his *more righteous* fellow-labourers in the vineyard of Calviniſm. But Mr. O., to do him juſtice, ſeems leſs ſolicitous for his perſonal character than for the ſucceſs of his cauſe. When he hazarded this broad, unqualified aſſertion, he was perfectly ſenſible, we are fully convinced, of what he was about. He would naturally reflect that, by the godly zeal and induſtry of his friends, his book would be eagerly and widely diſſeminated, eſpecially among the fainted converts of Calviniſtic methodiſm. For the fuller confirmation, therefore, of their faith, (if, indeed, the faith of Calviniſtic methodiſts admit of confirmation,) it would be neceſſary to load the great body of the eſtabliſhed teachers of religion with the imputation of preaching to their people, inſtead of the genuine goſpel of Chriſt, deteſtable doctrines and damnable hereſies. The manœuvre, we acknowledge, was ingeniouſly contrived; and we do not ſee how it can fail of its effect. It is not to be doubted that, by this ſingle trait of Mr. O.'s pen, many a choſen veſſel of Calviniſtic grace will be preſerved from the imminent danger of liſtening to ſuch heterodox inſtructors. For if the ſheep give credit to the warning of the ſhepherd, (and who will be bold enough to call in queſtion the veracity of an evangelical miniſter?) they muſt, indeed, regard all thoſe of the clergy who do not embrace and teach his opinions not only as hirelings, but as ravening wolves; as perſons whom to follow would be inevitable deſtruction; not only as vile and perjured wretches, who have baſely deſerted the tenets of that church which they had

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ſworn to maintain, but as reprobate apoſtates from Chriſtianity itſelf, who reject its fundamental and eſſential principles.

After ſuch an open and barefaced attempt to brand the national clergy with infamy, by repreſenting them under the odious character of inveterate enemies to the croſs of Chriſt, we need not, ſurely, be much ſurprized to find them accuſed of inculcating a variety of unſound and pernicious doctrines. One of theſe doctrines is that which aſcribes our juſtification, and acceptance with God, to our own deſert. "Neither," ſays our author, "are theſe divines proteſtants enough wholly to exclude OUR OWN MERITS in this matter of our juſtification before God." (P. 210.) And for proof of this he alleges their making uſe of ſuch expreſſions as "endeavouring to *deſerve* God's favour and protection; *recommending* ourſelves to the favour of God, and *rendering ourſelves worthy* of the mediation of Jeſus Chriſt; that repentance always *avails ſomething* in the ſight of God; that as grace is not given when not wanted, ſo it is vouchſafed to thoſe only who *deſerve* it; and that when, by their vicious conduct, men render themſelves *unworthy* * of the favour, it is then withdrawn and withheld from them." (See pp. 210, 211, 212, and alſo p. 140.) He then proceeds, in his uſual ſtile of triumph, to aſk, "And now, how can any perſons, endowed with ordinary integrity and diſcernment, who uſe this language, pretend to agree with the ſtandard writings of our Church?" (P. 212.)

The reader of Mr. O.'s book may be perfectly certain that, whenever he meets, in that production, with a laboured panegyric on our early reformers, the author's intention is, by means of contraſt, to cover with reproach their preſent ſucceſſors, as having totally abjured the evangelical principles of thoſe eminent men. With this view the following obſervations are made.

"They were unanimous in excluding all merit from themſelves, and in building all their hopes of ſalvation upon the mercy of God in Chriſt Jeſus. The ſum of their doctrine is to ſet forth Chriſt crucified to be the only Lord and Redeemer; giving all glory unto God, the only worker of our ſalvation, and removing all merit from man; and commending and teaching ſuch good works of all men diligently to be done, as God in his word has preſcribed. Accordingly, every view of this gracious Redeemer's character is preſented; every part of his aſtoniſhing work is enumerated, in our creeds;† while to his croſs and ſufferings there is a conſtant reference throughout the public ſervice. Every rite points to him for its efficacy; every petition is preſented in his name; every expectation is founded upon

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* We were not a little aſtoniſhed to find our author quoting *this* expreſſion of the Rev. Mr. Nelſon with marks of diſapprobation. For however heterodox it may be to affirm that men's *virtuous conduct* renders them *worthy* of grace, Mr. O. is the laſt man whom we ſhould have ſuſpected of denying that their *vicious conduct* renders them *unworthy* of it.

† Pray which of our *creeds* was the compoſition of the *reformers?*

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his merits; every endeavour is directed to his glory; every acceptable work is aſcribed to the power of his grace." (Pp. 100, 101.)

To this artful, but highly illiberal and diſingenuous, mode of argument Mr. O. perpetually recurs; and the inference which he uniformly wiſhes to be drawn from it is, that, whatever excellencies he aſcribes to the reformers, the contrary defects are to be conſidered as juſtly chargeable on his opponents. In the above quotation, it is, accordingly, inſinuated that the Engliſh divines who are not of his party *ſtrictly attribute merit* to themſelves, *do not* build their hopes of ſalvation upon the mercy of God in Chriſt Jeſus, &c. But the inſinuation is as unfounded as it is unfriendly. Even our author himſelf, we are perſuaded, does not ſeriouſly believe that theſe divines maintain the doctrine of merit, properly and philoſophically ſpeaking, or as ſuperſeding the mercy of God in Chriſt. Indeed, unleſs he conſiders them, not only as unſound in the faith, but alſo as devoid of common underſtanding, it is impoſſible that he ſhould; for to talk, in that view, of the higheſt and moſt perfect created beings having merit or deſert in the ſight of God, is not more impious than it is nonſenſical. But if the Almighty ſhould graciouſly condeſcend to enter into covenant with any of his creatures, engaging to confer on them certain bleſſings, provided they performed certain conditions, we do not ſee where would be the impropriety, ſuppoſing the preſcribed conditions performed, in ſaying that ſuch creatures had "endeavoured *to deſerve* the favour of God, and to *recommend* themſelves to his protection." Now this is actually the ſituation in which mankind are placed by the goſpel. Almighty God has been mercifully pleaſed, in conſideration of the ſacrifice of his Son, to promiſe eternal life and happineſs to all thoſe who believe and obey him. The *faithful* and *obedient* Chriſtian, therefore, has really *a claim* to everlaſting happineſs, not indeed derived from the *natural* and *inherent deſert* of his faith and obedience, but from the *ſtipulated terms* of the covenant of grace, by which God has condeſcended to become *his debtor*. Mr. O. may pronounce this doctrine "ſtrange, if not utterly incomprehenſible;" (p. 211.) but *we* venture to ſay that it is the doctrine of ſcripture: nor has Mr. O. thought fit to give his own explanation of Rev. iii. 4. and xxii. 14., which Mr. Daubeny had produced in ſupport of it. It is, indeed, *ſtrange and incomprehenſible* that writers of Mr. O.'s ſtamp cannot be made to ſee, although it is as clear as the ſun at noon day, that ſuch language does, in no reſpect, derogate either from the free grace of God, or from the plenary ſatisfaction of Chriſt, as the moving and meritorious cauſes of man's ſalvation. Our reformers, however, ſaw it diſtinctly; and the Church, in exact conformity to ſcripture (ſee Heb. xi. 26.), plainly teaches it wherever ſhe ſpeaks of good works, done on Chriſtian principles, as *entitled to reward*. To ſubſtantiate this it is ſufficient to refer to the Collect for the laſt Sunday after Trinity; "Stir up, we beſeech thee, O Lord, the wills of thy faithful people, that they, plenteouſly

plenteouſly bringing forth the fruit of good works, may of thee be *plenteouſly rewarded* through Jeſus Chriſt our Lord."

Whatever offence, then, ſuch expreſſions as the foregoing may give to Mr. O., we are free to acknowledge that to us they give none. We regard them not only as perfectly harmleſs, but as ſtrictly juſt, and incapable of miſleading any but thoſe who are determined to miſunderſtand them. Mr. O.'s averſion, however, to the doctrine of merit, interpreted even in the higheſt ſenſe in which it has ever been aſſerted, appears to us altogether unaccountable. He evidently holds the celebrated dogmas of *imputed ſin* and *imputed righteouſneſs*; for he cenſures Mr. Polwhele's condemning the poſition of Dr. Hawker, "that, as the ſins of his people are transferred to the perſon of Jeſus, ſo his righteouſneſs is imputed to them alſo; and that, in conſequence of this imputation, they are conſidered as righteous before God." (P. 185.) Mr. Ludlam incurs, for a ſimilar reaſon, the diſpleaſure of our author. "The common explanation of the doctrine of the atonement, which ſuppoſes the ſins of mankind to be transferred to Jeſus, Mr. Ludlam ſays, is *abſurd* and *unfounded*.—Were ſuch tranſlation *poſſible*, the word *character* could not poſſibly have any idea affixed to it, or be capable of any ſignification. For character *is*, and *muſt be*, perſonal; it ariſes, and can only ariſe from the conduct of the individual; and can no more be transferred or imputed to him, than the actions or conſciouſneſs of one man can be made the actions or conſciouſneſs of another man." (Pp. 262, 263.) With theſe excellent divines we have the honour, on this ſubject, entirely to agree. The notion of this ſuppoſed double transference of our ſins to Chriſt, and of Chriſt's righteouſneſs to us, we have no heſitation to call, with them, *abſurd* and *dangerous*, *impious* and *blaſphemous*. It is not, we hope, as Mr. O. affirms, "the *common* explanation of the doctrine of the atonement," becauſe we ſhould be ſorry indeed to believe that our religious inſtructors had ſo generally ſwerved from the teaching of the ſcriptures, of our public ſtandards, and of common ſenſe. We, however, well know that it is the explanation of it uniformly given by a certain claſs of fanatical enthuſiaſts who turn the language of redemption into unintelligible jargon. But at all events, we aſſert that Mr. O., adopting, as he does, this explanation, muſt likewiſe, of neceſſity, if he will not contradict himſelf, adopt the doctrine of merit in its utmoſt extent. For, in conſequence of this double imputation, the ſins of the elect become *perſonally* and *formally* the ſins of Chriſt; whilſt the righteouſneſs of Chriſt becomes, on the other hand, *perſonally* and *formally* the righteouſneſs of the elect. Man therefore has PERSONAL and FORMAL MERIT, unleſs Mr. O. will chuſe to deny the merits of Chriſt; ſo that Lord Bacon, as quoted with approbation by our author (p. 184), ſpoke with greater philoſophical preciſion than we ſuſpect that he himſelf was aware of, when he ſaid, "there is an open paſſage and *mutual imputation*, whereby *ſin and wrath* was conveyed to Chriſt from man; and *merit and life* is conveyed to man from Chriſt."

Mr.

Mr. O. having, in his two first chapters, proved, to his own satisfaction at least, and, no doubt, to that of his party likewise, that the doctrine of our public standards is Calvinistic, proceeds, in the third, to "an examination whose teaching most resembles that of our church and her reformers, in respect to the USE made of the peculiar doctrines of the gospel, and the necessity of PRACTICAL CHRISTIANITY." This chapter is one continued tissue of sophistry, which does honour even to the distinguishing talents of our polemical apologist. When we began to peruse it, we were, indeed, at a loss to conjecture what the learned author had in view. We found a great profusion of quotations from the Homilies, the Articles, the Liturgy, and the writings of the reformers, in proof of what we thought no man denied, That our Church lays much stress on a good life, and makes a marked distinction between real and nominal Christians. That "our reformers held the absolute necessity of something more than a mere form of religion;" that "in the visible Church the EVIL BE EVER MINGLED with the GOOD;" that "they that have done evil shall go into everlasting fire;" that "the initiatory rite of baptism inculcates the necessity of an inward and spiritual grace, of a death unto sin, and a new birth unto righteousness;" that "a Christian, that is, one admitted into the church by baptism, *if he answers not his profession*, but gives himself up to fleshly lusts, is, in respect of eternal life which is promised to Christians, no more a Christian than a Jew or a Turk;" that the Church "certainly considers none who have arrived at maturity, and are capable subjects, in such a sense Christians, as that they will obtain happiness and heaven, except those who are influenced by Christian principles, and exhibit a Christian conduct; who are penitents, believers, and habitual observers of God's law:" (pp. 100—107)—these are points which *we* certainly do not controvert. We imagined that none of Mr. O.'s opponents did; and, therefore, we considered as a work of pure supererogation his giving himself so much trouble to establish them. But we ought to have been more modest. This is not, indeed, the first time that we have found our faculties too narrow and dull to comprehend the vast extent of Mr. O.'s perspicacity: and the following quotations will convince our readers how completely, in the present instance, we were mistaken.

"And now, whatever all this accords with besides, it is notoriously the doctrine of those for whom we are apologizing. It is that which is avowed by themselves; it is that for which they are specifically condemned by their opponents. This constant, all-important, use of the Saviour;* this necessity of a personal and practical acquaintance with his doctrines in order to salvation; this consequent distinction between real and merely nominal Christians, constitutes the most striking of their peculiarities, and,

* Here our author has unguardedly adopted the true slang of the conventicle: the expression is equally indecent and undignified.

in the judgment of ſuch divines as Dr. Paley, Dr. Croſt, Mr. Daubeny, and Mr. Polwhele, the very eſſence of their guilt. In theſe particulars, even more, it is conceived, than in the theoretic articles of their reſpective creeds, the difference between the two parties conſiſts. In the ſyſtem of the one, the Redeemer is the ſun, the grand ſource of light, life, motion, comfort, and every thing that is beautiful and excellent; in that of the other, he has only the place of ſome inferior luminary. The one makes ſomething real and internal, a certain ſtate of heart and character eſſential to real Chriſtianity; the other treats all as real Chriſtians who aſſume the Chriſtian name, and comply with the external forms of our religion."—(P. 107.)

Again, "It muſt ſeem," ſays our author towards the end of the chapter, "from the whole tenor of what has now appeared, that a renewed heart and a holy life are not made a SINE QUA NON in the character of a true Chriſtian; that a performance of the baptiſmal covenant is not *ſo* inſiſted upon as to exclude all hopes of Chriſtian ſalvation from thoſe who neglect it." (P. 126.)

The ſame accuſation is a third time brought forward in p. 298.

"But what muſt have the worſt effect of all is their not ſufficiently diſtinguiſhing between real and merely nominal Chriſtians; their not inſiſting upon a holy life as eſſential to a ſtate of ſalvation; but too much treating all as entitled to the hopes of Chriſtianity who are admitted within its external pale; whether or not, in any ſober ſcriptural ſenſe of the terms, they comply with their baptiſmal engagements."

Our readers will, we doubt not, be curious to learn on what grounds a charge of ſo extraordinary a nature, which, when brought againſt a body of Chriſtian divines, ſurely carries improbability on the very face of it, is advanced. Now Mr. O.'s firſt proof is, that "the Anti-Jacobins" (for we too are involved in this condemnation,) "ſay our church ſuppoſes all who are baptized to be in a ſtate of ſalvation." (P. 115.) We are abundantly ſenſible that, in the eyes of Mr. O., what the Anti-Jacobins ſay on the ſubject is of little conſequence. But has Mr. O. the aſſurance to maintain that the *Church herſelf* does not ſay the ſame? Is not every child who repeats his catechiſm inſtructed "heartily to thank God our heavenly Father, that he hath called him to this ſtate of ſalvation, through Jeſus Chriſt our Saviour?" In the firſt rubrick at the end of the office for the miniſtration of Public Baptiſm, is it not declared in the ſtrongeſt manner, and with the peculiar emphaſis of a double affirmation, that "It is *certain* by God's word, that the children which are baptized, dying before they commit actual ſin, are *undoubtedly* ſaved?" Or will Mr. O. chooſe to aſſert that perſons are undoubtedly ſaved without having been in a ſtate of ſalvation? In the firſt of the rubrics prefixed to "the order for the burial of the dead" the Church forbids that office "to be uſed for any that *die unbaptized:*" and for this prohibition what reaſon can be given but that, with regard to the ſalvation of ſuch perſons, ſhe does not take upon herſelf poſitively to determine, merely becauſe they have *not* been baptized?

Mr.

Mr. O. therefore might have ſpared the comment which he has been pleaſed to make upon our aſſertion, that "the Church ſuppoſes all who are baptized to be in a ſtate of ſalvation," and which comment is expreſſed in the following terms: "If this phraſe has any meaning, as it is here uſed, it muſt mean *all*, whatever be their characters; for that baptized perſons who poſſeſs a Chriſtian character are in this ſtate, the divines they are oppoſing do not deny. By 'a ſtate of ſalvation' they muſt alſo be underſtood to mean, a ſtate in which if men die, they will inherit the kingdom of heaven; for that all profeſſing Chriſtians are ſo far in a ſtate of ſalvation, as to enjoy church privileges, and the *means* of ſalvation, nobody denies." (P. 115.) Now whatever abſurdities Mr. O.'s quickſighted viſion may perceive in the inferences here ſo ingeniouſly drawn, the Anti-Jacobins beg leave to aſſure him that they are very little concerned to repel them. For if, in conſequence of the above-mentioned aſſertion, they teach the ſmall value of practical Chriſtianity and of a holy life, the Church of England teaches the ſame. They aſſert nothing more than what ſhe has aſſerted: and are, therefore, well contented to continue under Mr. O.'s cenſure, till he has firſt demonſtrated that it is not equally applicable to their venerable Mother, whoſe deciſions, they will be bold to affirm, they reſpect at leaſt as much as Mr. O. himſelf.

Mr. O., however, is ſeldom at a loſs for ſomething which has the *ſemblance* of an argument. In another place, ſpeaking of this very ſubject,

"In a *general* form," ſays he, "the Church uſes *general* expreſſions. She aſſumes not the prerogative of knowing either men's hearts, or God's unrevealed appointments. Neceſſarily, therefore, not leſs than in the judgment of charity, on ſome occaſions ſhe addreſſes *all* as true Chriſtians who *profeſs* to be ſuch. Every child that ſhe has baptized ſhe ſpeaks of as regenerate, as a partaker of the privileges of the Goſpel, and as, in ſome ſenſe, called to a ſtate of ſalvation: ſhe puts the language of real Chriſtians into the mouths of all her worſhippers: ſhe expreſſes a favourable hope of every perſon whom ſhe inters.—Are we then hence to conclude that our Church knows of no diſtinction but that between *profeſſed* Chriſtians and *profeſſed* heathens, Jews, &c.; and that ſhe really conſiders *all* who are her nominal members, in ſuch a ſenſe in a ſtate of ſalvation, as that they will eſcape future puniſhment and obtain everlaſting happineſs *whatever be their characters?*" (P. 102.)

Undoubtedly not, we reply; neither, as Mr. O. cannot but know, do the Anti-Jacobins, and thoſe who entertain the ſame opinion with them of the high importance of baptiſm. We do not, however, well underſtand in what ſenſe Mr. O. would call the rubrics referred to above by the name of *general forms*; nor what method of exculpation he will deviſe to exonerate the Church from the hereſy of teaching that a holy life is not eſſential to ſalvation, which will not exonerate the Anti-Jacobins alſo.

But, in truth, the whole of this formidable attack is founded on a

vile misrepresentation of the sentiments of those whom our author has here been pleased gratuitously to constitute his antagonists. He is fighting furiously without an enemy. If when Mr. Daubeny says, and the Anti-Jacobins approve the saying, that "every Christian living in a state of communion with the Church is in the sure road to salvation," (see p. 116), Mr. O. will affirm that he understands these writers to mean "that all professed Christians shall be saved, whatever be their characters," we can only answer that WE DO NOT BELIEVE HIM. No, no: Mr. O. is, by no means, such a simpleton. He knows in his conscience that their writings have just the contrary tendency. He knows that the object of Mr. D.'s Guide was professedly to inculcate the great importance of being a member of the true Church of Christ; of a church rightly modelled according to the original plan of the divine founder; which plan, as Mr. D. contends, has been abandoned wherever episcopacy has been abolished. In such a Church alone Mr. D. maintains that the covenanted means of salvation are to be found. When, therefore, he says that communion with such a Church is the sure road to salvation, Mr. O. knows that he is not opposing the advantages of communion with the Church, to the necessity of a godly and Christian life, but to the danger of schism, or deserting her communion. Mr. D. and the Anti-Jacobins conceive, that those who by baptism are incorporated members of a true church, which they hold the Church of England to be, are in the *only safe* road to salvation, because Christ has expressly promised to such membership blessings and privileges which he has *not* promised to the world at large. They conceive too, (although they pretend not to limit the uncovenanted mercies of God, and, therefore, dare not take upon them to denounce damnation on any sect,) that those who capriciously and unnecessarily separate from the fold which our Saviour himself has enclosed, expose themselves to very apparent hazard. Whether their conceptions are just or not has no connection with the present question. They certainly entertain high notions of the value of regular baptism, and of church communion. But that they hold these to be alone sufficient, without practical Christianity and a holy life, or teach that men may safely neglect the performance of their baptismal engagements, is a falsehood so gross, and so easily detected, that to have advanced it is an eminent proof that Mr. O. is, by no means, destitute at least of courage. We can readily forgive the involuntary mistakes of a candid antagonist; we can even pardon the misrepresentations which will occasionally occur in treating of a dark or perplexed argument. But we can hardly find language sufficiently strong to express our reprobation of the conduct of those disputants who, in order to load their opponents with obloquy, knowingly and wilfully pervert their meaning. Of this criminal procedure we assert Mr. O. to be, in the present case, notoriously guilty; and, as he is fond of breaking a lance, we, in our turn, venture to throw down our gauntlet, and challenge him to produce, from the works

of

of Mr. Daubeny, or from the pages of the Anti-Jacobin Review, a ſingle paſſage "that in its natural tendency, and by fair conſtruction," denies or even depreciates the neceſſity of practical Chriſtianity and a holy life.

Some divines, however, teach, it ſeems,

"That the ſcripture titles of *elect, called, ſaints, being in Christ,* &c. were intended in a ſenſe common to *all* Chriſtian converts, and that the application of ſuch titles to diſtinguiſh individuals amongſt us, the profeſſors of Chriſtianity, from one another, argues the greateſt ignorance and preſumption. In further conformity to this doctrine, the ſcripture terms and phraſes *converſion, regeneration, the becoming dead to ſin* and *alive from the dead,* the *being made ſons of God from children of wrath,* and all the other paſſages of God's word by which the *change* that leads to this difference, in the ſtate and characters of men, is repreſented, theſe divines tell us now MEAN NOTHING; that is, as they explain it, nothing to us, or to any one educated in a Chriſtian country." (Pp. 117, 118.)

This is another ground of offence, and a ſecond foundation of the formidable charge which in this chapter Mr. O. has brought againſt his opponents. "Such teachers, of courſe," he ſays, "have no idea of any thing that can properly be denominated internal and experimental Chriſtianity, or a ſalvation begun in this life." (P. 118.) Now here again our author evidently wiſhes to impoſe upon his readers. His reaſoning, or rather his declamation, is entirely built on a miſerable quibble, an aſſumption which he knows will not bear the light, a diſingenuous ſubſtitution of one thing for another with which it has no connection either neceſſary or natural. His charge is that the divines whom he is cenſuring do not inſiſt on *practical Chriſtianity* and a *holy life.* But theſe plain phraſes, which are eaſily underſtood, he tries to confound, and is anxious that his readers ſhould confound, with the incomprehenſible and myſtical jargon in which methodiſts are uſed to talk of their *converſion, regeneration,* or, as they frequently affect to denominate it, their *experience.* Of the language employed by them on this favourite theme, the divines above-mentioned, and numberleſs others, are indeed no admirers; and, to own the truth, are accuſtomed to ſpeak of it with very little reſpect. Hinc illæ lachrymæ: hence they muſt be ſtigmatized as ſubverting the obligation to Chriſtian obedience by denying the neceſſity of a good life. Hence they muſt be repreſented as "ſo far from inculcating the *converſion* and *renovation of the heart* as *generally eſſential* in Chriſtianity, that they more commonly treat it [them] with ridicule and contempt." (P. 233, and alſo 123.)

It is not, however, true that theſe doctrines are treated in this manner by the perſons whom Mr. O. here aſſails, or by any rational and ſound divines. But the enthuſiaſtical and ludicrous terms in which the generality of theſe evangelical miniſters delight to expreſs themſelves with regard to them, (for our author is much more prudent than moſt of them,) appear to us to ſuggeſt ideas, where ideas

are ſuggeſted by them at all, which are drawn from the very loweſt ſink of ſpiritual impurity, and which ſavour, in reality, much more of carnal than of ſpiritual things. It is not, indeed, very eaſy to determine what they mean by *regeneration*, or *the new birth*. Our Saviour has declared, and an important declaration certainly it is, that "except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God." Theſe words the Church, both ancient and modern, has always underſtood to relate to baptiſm. But if we muſt abſolutely apply them to perſons already baptized; and ſhould we, at a loſs to comprehend their import, be apt to aſk with Nicodemus, to whom they were originally addreſſed, "How can theſe things be?" our Lord's beloved diſciple, St. John, who records them, will explain them to us in terms which cannot be miſtaken. "If ye know," ſaith that apoſtle, "that he is righteous, ye know that every one that doth righteouſneſs is born of him." *To be born again*, then, in St. John's eſtimation, is a figurative expreſſion, to denote a change of life and converſation; that alteration which takes place in human conduct when men "ceaſe to do evil, and learn to do well. When the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right." But our illuminated evangelical miniſters appear to annex to the terms *regeneration* and *experience* ſome hidden or ſecret ſignification, ſome notion of myſterious internal operations, incapable of being expreſſed by words, and to be apprehended only by feeling. Theſe are what they dignify with the appellation of *inward* and *practical Chriſtianity*, (ſee p. 114); and all who have not this ſort of experience they conclude to be really no Chriſtians at all.

It is undoubtedly true, as Mr. O. obſerves, "that it is no ſufficient argument againſt the reality of a certain kind of experience in religion, or of certain religious attainments, that the objector is unacquainted with any ſuch experience or attainments." (P. 114.) If a man ſhall maintain that he has the ſecond ſight, or that, in literally wreſtling he has vanquiſhed the devil, we cannot, we grant, diſprove his pretenſions, becauſe we have no experience of either. But unleſs we have better evidence of the facts than his bare aſſertion, we do not ſee how we are bound to believe him. The following ſentence, however, from the ſame page of our author's book, expreſſes our ſentiments very accurately.

"As a man is equally certain of the *effects* of the wind blowing upon him, as he would be if he knew both whence it cometh and whither it goeth; ſo he who repents, believes, and obeys the goſpel; he who poſſeſſes the love, joy, peace, and other graces and diſpoſitions, which the ſcripture denominates the fruit of the ſpirit, and which, it aſſures us, can proceed from no other ſource, may as confidently aſcribe ſuch attainments to the workings of the ſpirit of Chriſt, as if he underſtood more of the *manner* of his divine operations."

This we apprehend to be ſound divinity; although, if we rightly under-

underſtand Mr. O., it is abſolutely ſubverſive of the deſign of his work. The concluſion, however, which we draw from it is, that a man may have the ſpirit of God, and be a very good Chriſtian, without experiencing any of thoſe violent commotions, thoſe excruciating convulſions and unutterable pangs of the new birth, which are looked on as the only evidences of Chriſtianity by ſuch as convert faith into frenzy, and religion into nonſenſe.

The ſubject of this chapter is nearly allied, at leaſt in Mr. O.'s mode of treating it, to that of the fifth, which is entituled OF REPENTANCE. In fact, although the titles are different, the author's object in both is the ſame. The ſame phraſeology is employed, the ſame diſtinctions are made, and the ſame declamatory ſophiſtry is repeated.

"It is," he ſays, "our opinion, that in order to ſalvation, a change of mind, of views and diſpoſitions, muſt be effected in *every perſon*, wherever born, however educated, or of whatever external conduct. (P. 160.) The diſtinction between a mere nominal, hereditary, external religion, and real, practical, internal Chriſtianity; between the mere *form of godliness* and the *power* of it, we cannot relinquiſh. All therefore who poſſeſs only the former, have need, we apprehend, to *lay anew the very foundation* of the doctrine of Chriſt. Such perſons we therefore exhort in the language of ſcripture, to repent and be converted; to make the tree good in order that the fruit may be good." (P. 161.)

"This change, we conceive," continues our author, "is fitly repreſented not only by the term repentance, but alſo by thoſe of converſion, renovation, ſpiritual regeneration, circumciſion of the heart, and every ſimilar phraſe and metaphor of ſcripture, which are uſed in reſpect to the firſt converts to Chriſtianity. We are not, as ſome perſons would inſinuate, ſo abſurd as to undertake to convert perſons already called Chriſtians to the *profeſſion* of Chriſtianity, as the Apoſtles converted the Jews and heathens. Our object is the converſion of this hereditary profeſſion into actual practice and experience. And, in fact, the change effected in the views, diſpoſitions, and purſuits of thoſe, who from mere *nominal* become *real* Chriſtians, bears ſo ſtrong a reſemblance to that experienced by the firſt Chriſtians on their converſion, as fully to juſtify the deſcription of it by the ſame terms. (P. 162.) In our judgment, thoſe teachers who, by attending only to *one ſide* of the baptiſmal engagement, repreſent *all* the *profeſſed* members of our Church as "true believers," "true Chriſtians," of the "true Church of Chriſt," "ſeparated from the world," "partakers of an holy life," and "in the ſure road to heaven," do violence to common fact and common ſenſe, and are "in the ſure road to ruin the eſtabliſhment." (P. 163.)

We cannot help thinking that Mr. O.'s alluſion, on the preſent occaſion, to the language of the Epiſtle to the Hebrews (v. 12, and vi. 1.) is rather unfortunate. Among the *foundations*, or *firſt principles of the oracles of God*, the Apoſtle there enumerates "the doctrine of baptiſms," and "repentance from dead works." Now we do aſſert that Mr. O. either groſsly miſunderſtands, or wilfully miſſtates, both theſe doctrines. On both of them he has given the lie direct to that very Church of which he and his Evangelical clients pretend to be the only true ſupport. He tells us, indeed, that they

"neither omit, nor misrepresent, nor by any means depreciate the true doctrine of baptism." (P. 108.) But the Church affirms that all who are baptized have been "called to a state of salvation;" an affirmation which Mr. Overton flatly denies: whilst he charges those who agree with the Church with denying the necessity of practical Christianity and of a holy life. The Church supposes all who are baptized to be *regenerate* (Office of Pub. Bap.): Mr. O. confines regeneration to those who, in his sense of the words, are *real Christians*. (P. 109.) He hopes, it is true, to conceal from his readers this glaring contradiction to the judgment of the Church, by employing such shuffling language as the following: "Every child that she has baptized, she speaks of as regenerate," as a partaker of the privileges of the gospel, and as, IN SOME SENSE, called to "a state of salvation. (P. 102.) Our Church decides favourably, as doubtless she ought, on the condition of baptized infants, who die in their infancy." (P. 181.) But it is not in this equivocal style that the Church expresses herself when she speaks of the beneficial consequences of baptism. In her system this sacrament is "a sign of *regeneration* or *new birth*, whereby, as by an instrument, they that receive baptism *rightly* are grafted into the Church; the promises of the *forgiveness of sin*, and of our *adoption to be the sons of God by the Holy Ghost*, are visibly *signed* and *sealed:* faith is confirmed, and grace increased by virtue of prayer unto God." (Art. xxvii.) It is not, therefore, either from necessity, or merely in the judgment of charity, as Mr. O. (p. 102.) would persuade us, that she affirms us to be "made," by baptism, "members of Christ, children of God, and inheritors of the kingdom of heaven." (Catechism.) It is clearly her opinion, as it was that of the whole primitive Church, that in the sacrament of baptism, when rightly administered, and accompanied, in adults, with the proper dispositions, is conferred the remission of all past sin. On this idea she founds, as we have before observed, a most important and weighty doctrine, "That the children which are baptized, dying before they commit actual sin, are undoubtedly saved." As these have no actual sin to be forgiven, their original sin is cancelled in baptism. "Insomuch," says the Homily on Salvation (Part 1. p. 17), "that infants, being baptized and dying in their infancy, are by this sacrifice" of Christ "washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven."*

"Nor,"

* It may here be worth while, by the bye, to observe that this decided doctrine of the Church of England with respect to the salvation of ALL baptized infants, dying in infancy, is an invincible argument that she holds nothing like the unconditional predestination of the Calvinists, whether supralapsarian or sublapsarian, with which indeed it is totally irreconcileable. Can universal redemption be more explicitly, or more strongly asserted,

"Nor," ſays the eminently learned and pious Wheatly, who probably underſtood the doctrines of the Church of England as thoroughly as any of Mr. O.'s TRUE CHURCHMEN, "can any thing better repreſent *regeneration* or *new birth*, than *waſhing with water*. For as that is the firſt office done unto us after our natural births, in order to cleanſe us from the pollutions of the womb; ſo when we are admitted into the Church, we are firſt baptized, (whereby the Holy Ghoſt cleanſes us from the pollutions of our ſins, and renews us unto God,) and ſo become, as it were, ſpiritual infants, and enter into a new life and being, which before we had not. For this reaſon, when the Jews baptized any of their proſelytes, they called it their *new birth*, *regeneration*, or *being born again*. And, therefore, when our Saviour uſed this phraſe to Nicodemus, he wondered that he, being a *maſter in Iſrael*, ſhould not underſtand him. And thus, in the Chriſtian Church, by our Saviour's inſtitution and appointment, thoſe who are dead to God through ſin are born again by the waſhing of regeneration, and renewing of the Holy Ghoſt." (Wheatly on Com. Pray. Pp. 304, 305.) When, therefore, Mr. O. ſo confidently condemns thoſe who ſuppoſe that all who are baptized are in "a ſtate of ſalvation," we take the liberty of ſaying to him, as he elſewhere cavalierly ſays to his opponents, "Study the doctrines of your Church." (P. 400.) Nay, as he has brought the paſſage to our recollection, we ſhall frankly addreſs him and his evangelical friends, in the language of the Apoſtle to the Hebrews, with a trifling alteration in order to adapt it more exactly to their caſe: "For when for the time, ye *take upon you* to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God."

Whatever our apologiſt may pretend, we ſuſpect that he diſbelieves altogether the doctrine of regeneration by baptiſm. "Whatever of *radical* and *internal change*," he ſays, "is allowed neceſſary at any time, is, we ſee, ſuppoſed to have been effected, as a matter of courſe, *once for all*, wherever the external rite of baptiſm has been obſerved in our infancy." (P. 171.) He ſneeringly too pronounces Mr. Haggitt "in danger of being called to order by his brethren, for publiſhing two-fold doctrines of regeneration, one at the font, and another at confirmation." (Ib. note, e.) But, in truth, the whole of his diſcuſſion on this ſubject is a miſerable maſs of inextricable confuſion. Nothing is clearly and diſtinctly ſeen but his fixed determination to eſtabliſh and defend the methodiſtical principle. That no man can be a real Chriſtian, or in a ſtate of ſalvation, who has not been conſcious of ſome extraordinary circumſtances attending his being brought

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ed, than in the following paſſage from the Homily "of the Paſſion?" (P. 360.) "Now he gave us not an angel, but his ſon. But to whom did he give him? *He gave him to the whole world; that is to ſay, to Adam, and all that ſhould come after him.*"

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into that ſtate; who has not felt inward pangs and convulſions; and who cannot give a detailed account of all this, which is called his *experience*. Thoſe alone who can do this are Mr. O.'s "true believers," "true Chriſtians," "true Church of Chriſt," "ſeparated from the world," "partakers of an holy life," and "in the ſure road to heaven." This, to be ſure, is the true and genuine ſectarian leaven; and yet this man has the matchleſs effrontery to charge thoſe who teach otherwiſe with being "in the ſure road to ruin the eſtabliſhment!"

But if Mr. O. does not admit of *baptiſmal* regeneration, he makes, if we may credit his own aſſertion, ample compenſation for ſo trifling a peccadillo. He admits that his *real Chriſtian* may be born again every day of his life. He employs all along, our readers will remember, the terms *repentance*, *converſion*, *regeneration*, &c. as ſynonimous. "Neither," he ſays, "let it be inſinuated, that when we ſpeak of this converſion, repentance, or whatever elſe it is called, we are ranting about ſome inſtantaneous operation which finiſhes the whole buſineſs of religion at once: we mean by it the *ſerious commencement* of a work which it requires the vigorous exertions of the whole life to complete." (P. 163.) Indeed! This is ſurely a long and painful parturition, and during the pangs of this protracted labour, theſe "real Chriſtians" are in a very ſingular and ſtrange ſituation: they are, at the ſame time, regenerate and not regenerate, the children of God and the children of the devil. In another place Mr. O. ſays, "The affirmation however is falſe, which repreſents us to teach [as teaching] that no one knows Chriſt, or is a true Chriſtian, until he can ſpecify the preciſe time and hour of his converſion." (P. 110.) Out of mere regard for Mr. O.'s veracity, we would willingly interpret the word us, in this place, in as ſtrict and limited a ſenſe as poſſible, confining it entirely to himſelf, and "thoſe for whom," in his own elegant language, he "by name undertakes." Yet even with this limitation, we are tempted, we own, to be rather ſceptical with regard to the aſſertion; unleſs, indeed, it be, as we ſuſpect it is, deſignedly equivocal, and ſo expreſſed as to be literally true, though ſubſtantially falſe. Theſe gentlemen may not, perhaps, deny, and we believe they do not deny, the title of a true Chriſtian to every perſon who cannot give the ſpecification which Mr. O. mentions. But our readers will readily recollect that there are *degrees* in enthuſiaſm; and well do we know that, by the generality of thoſe who aſſume to themſelves the arrogant title of goſpel-preachers, whether within or without the Church, to be able to ſpecify the time, the place, and the occaſion of his converſion is repreſented as the higheſt proof which a Chriſtian can give of his being directed by the peculiar influence of the ſpirit of God. This is the moſt perfect ſpecies of experience; and thoſe weaker brethren who have not yet attained it are reckoned to be but babes in grace. Such we know to be their conſtant and favourite theme; nay more, whatever Mr. O. and his evangelical friends may *teach*, WE have the moſt indubitable evidence that,

that, among the followers of ſome of thoſe, at leaſt, *for whom* BY NAME *he undertakes*, this tenet is *moſt firmly believed*, and regarded as one of tranſcendent importance: in ſo much, that to acquire this ſublime experience is the ultimate aim, the higheſt ambition, the ne plus ultra of every aſpiring ſaint.

The doctrine of *repentance* we have always conſidered as very plain, and of eaſy comprehenſion; nor did we ever imagine that a brief deſcription of the nature of this duty could poſſibly be given in more preciſe and appropriate language than the following: "It is to ceaſe to do evil, and to learn to do well; it is the gradual amendment of life and converſation." This account of it, however, which is given by ſome of his heterodox opponents, is far from ſatisfying Mr. O. Such repentance is not, according to him, an *internal* and *radical change:* it is nothing more than *outward reformation.* (See p. 171.)

But "who is this that darkeneth counſel by words without knowledge?" What! when a man, becoming ſenſible of the error of his ways, employs himſelf ſeriouſly, and, by the aſſiſtance of divine grace, ſucceeds, in reforming and purifying the internal principles of action; when, by bringing his unruly affections and paſſions under due ſubjection to the laws of reaſon and the precepts of the goſpel, he finds himſelf daily and gradually gaining ground on his evil propenſities, acquiring a ſtronger averſion to vice, and a more confirmed attachment to virtue; when, by firm reſolution and ſteady perſeverance, he is enabled, at laſt, to lay aſide every weight, and the ſin which before moſt eaſily beſet him; when, by conſequence his conduct, from being diſorderly, licentious, and profligate, becomes not only decent, but exemplary and correct: by what abſurd catachreſtical figure in the jargon of methodiſtical mummery, ſhall it be ſaid that this man has not *truly repented*, and that there has not taken place in him a *radical* and *internal change?* In ſhort, what opinion muſt our readers form of either the head or the heart, of our pologiſt, when we have laid before them the following paſſage, in which the Church of England defines Repentance in the very ſenſe, we may ſay, indeed, in the very words, which he has been pleaſed ſo roundly to condemn? "Hereby," ſhe ſays, "we do learn what is the ſatisfaction that God doth require of us, which is, THAT WE CEASE FROM EVIL, AND DO GOOD." (Hom. of Rep. p. 462.)

But to unlock this myſtery there is a ſecret key, which is not, however, to be raſhly expoſed to the graſp of the profane, and can be ſafely entruſted to the initiated only. This precious key Mr. O. had, undoubtedly, good reaſons for endeavouring not to diſcover to ſuch perverſe antagoniſts as he had to deal with; who, probably, to the great ſcandal of the godly, would make a bad uſe of it. But we who, by our privilege of office, are inſtructed in the moſt ſacred *arcana* of every ſect, and who have no ſuch reaſons for concealing this key, ſhall, without any ceremony, put it, at once, into the hands of our readers. It is an inſtrument of ſovereign efficacy and power; and, unleſs they allow it to lie unemployed, it will, we think, enable them

them thoroughly to comprehend not only Mr. O.'s ſentiments with regard to repentance, but the whole ſcope of his book from beginning to end.

Let it be remembered then that, in the inveſtigation of every kind of truth, there are two principal modes of reaſoning, from cauſe to effect, and from effect to cauſe. The firſt has been technically termed reaſoning *a priori*; the ſecond, reaſoning *a poſteriori*. By ſome eminent philoſophers the *latter* has been thought the ſafer and more promiſing mode of the two: it has accordingly been generally adopted, by modeſt, or, if you will, by timid, inquirers. The *former*, however, has been found more congenial to the ſanguine temperament of perſons diſtinguiſhed for enterprizing courage and warm imaginations. Now the Scriptures, in teaching us to form a judgment of our ſcriptural ſtate, perpetually and uniformly inculcate the uſe of the argument *a poſteriori*. Every good diſpoſition, every moral virtue, every Chriſtian grace, they deſcribe as the fruits of the ſpirit of God; and when, upon a ſtrict and impartial examination, we find any of theſe in our own character, we are authorized to conclude that, to ſuch an extent, we are under the guidance of his ſacred influence. According, therefore, to the doctrine of Scripture, every Chriſtian, in ſo far as he performs his duty, has the ſpirit of God. But this is not the reaſoning of our modern ſaints, nor the doctrine of our moſt eminent evangelical teachers. THEY "boldly take the high priori road," and reverſe the argument. They firſt aſſume that they are under the peculiar guidance of the ſpirit, an aſſumption which they ground on what they call their EXPERIENCE; and thence they fairly enough conclude that they muſt be poſſeſſed of whatever is requiſite to conſtitute a good Chriſtian. He who has once ſucceeded in perſuading himſelf that his feelings are the workings of the Holy Ghoſt, that his heart is the favourite abode of this divine and all-powerful agent, can no longer entertain any doubts of his condition. Such an agent muſt bring his work to perfection, producing a total and radical, or even an inſtantaneous, change, analogous to creation. (See p. 139.) The man muſt, therefore, of courſe, be included among the choſen of God; muſt believe, be regenerate, repent, perſevere, and, in ſhort, fulfil, in an acceptable manner, every condition which the Goſpel requires in order to ſalvation. Should ſuch a perſon be conſcious to himſelf of ſome apparent tranſgreſſions of the divine laws, this conſciouſneſs need not give him much diſturbance; for it is a maxim of approved and eſtabliſhed validity, of as high antiquity, we believe, as his principles, "That God ſees no ſin in his ſaints." Thus, whilſt the humble, unpretending, Chriſtian who, trying his conduct by the rule of God's commandments, perceives how oft and how grievouſly he offends, is encompaſſed with perplexing fears, and earneſtly endeavours to amend his life; the favourite child of grace ſhall deride his modeſt diffidence, deſpiſe all his attempts at improvement as nothing better than

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outward reformation, and boaſt, in a ſenſe, however, we ſuſpect, very different from that of the Apoſtle, that "he hath the witneſs in himſelf." (See p. 118.)

Mr. O. indeed, (p. 169.) accuſes his opponents of inconſiſtency, becauſe they repreſent the doctrines of his party ſometimes as gloomy and leading to deſpair, ſometimes as flattering, faſcinating and conſolatory, as opening an eaſy road to heaven, without the labour of repentance. Theſe oppoſite repreſentations, he thinks, it is impoſſible to reconcile: but, in reality, nothing is more eaſy. The doctrines of Calviniſtic Methodiſm will produce very different, and even oppoſite, effects, according to the mental complexion of thoſe to whom they are addreſſed. The man whoſe conſtitutional feelings are naturally moderate, and who, therefore, is a ſtranger to thoſe exceſſive and diſtracting deliriums, whether of overwhelming ſorrow for ſin, or of rapturous delight and extatic enjoyment, which conſtitute the Methodiſtical teſt of the dwelling of the ſpirit of God, muſt conclude himſelf, if he believe his inſtructors, to be in the high road to perdition. Hence the frequency, among the followers of ſuch teachers, of that moſt dreadful of all diſeaſes, religious melancholy terminating in madneſs. It is a lamentable, but certain, truth, of which any one may be fully convinced, by proper application to the governors and officers, that a greater number of miſerable maniacs have been rendered fit inhabitants of St. Luke's and Bedlam, by the rhapſodies of Calviniſtic Methodiſts than by all other cauſes put together. On the other hand, men of a lively flow of ſpirits will, generally ſpeaking, find no great difficulty in working up their minds to the requiſite pitch. With ſuch the fervid fumes of enthuſiaſm will eaſily paſs for the inſpiration of the ſpirit. And is not the natural tendency of ſuch deluſion to fill them with vain confidence and pride? Nay, may it not ſometimes tempt them to think that perſons ſo highly favoured of heaven are exempted from the ſtrict ſeverity of thoſe laws which muſt regulate the conduct of ordinary men? But it is unneceſſary to form ſuppoſitions; that ſuch is not unfrequently the caſe, is matter of undoubted experience and fact.

Our author would ſeem to hold the ſtoical paradox, "Omnia peccata eſſe paria;" for he hints that repentance is equally neceſſary to the moſt innocent, and to the moſt abandoned part of mankind. He quotes Dr. Carr's poſition as unſound, that, "however indulgent the Saviour of the world may be to the accidental failures of infirmities or paſſion;—if we have fallen into adultery, theft, murder, &c. our repentance muſt cloſely follow." (P. 171.) Is it, then, the doctrine either of Scripture, or of common ſenſe, that he whom drowſineſs or abſence of thought has ſurprized in his devotions, is equally guilty in the ſight of God, and ſtands as much in need of repentance as the adulterer, the thief, and the murderer? But we are not quite ſure that the extravagance of Mr. O.'s ideas on this ſubject is bounded even here. He appears to think that we are under an obligation to repent even of ſins which we were never within the poſſibility of com-

committing. What concluſion ſhall we draw from ſuch language as this? "*Whatever may be the ſtate of infants*, this duty ſhe," the Church, "conſiders all who would be real Chriſtians bound to perform when they come of age." (P. 172.) Can any thing leſs be inferred from it than that Mr. O. entertains ſome doubts, at leaſt, whether repentance be not a duty incumbent on infants? But infants, were they capable of duty, have no actual ſin to repent of; and however indiſpenſable to happineſs it may be that mankind ſhould be delivered from the conſequences of Adam's tranſgreſſion, *we* ſhould certainly conſider the man as mad who exhorted us to repent of it. But we forget ourſelves. The exhortation would be perfectly conſiſtent in the mouths of thoſe who maintain that the ſin of *Adam* becomes, by imputation, the proper and perſonal ſin of his poſterity.

Of the great depravity of human nature, and of the conſequent neceſſity of true repentance, we truſt that our notions are not deficient. But we are ready to acknowledge that thoſe of Mr. O. on theſe weighty points, ſo far outſtrip our own, as to confound our judgment, and even to overwhelm our imagination. He has given us ſome confeſſions of the celebrated Bradford, a martyr in the perſecuting reign of Queen Mary, which he ſeems to recommend as models of penitential language, and which we, therefore, ſhall lay before our readers. The eminently holy John Bradford, referring to his expected martyrdom, ſays, "I have moſt juſtly deſerved not only this kind, but alſo all kinds of death, and that eternally, for mine *hypocriſy*, *vain glory*, *uncleanneſs*, *ſelf-love*, *covetouſneſs*, *idleneſs*, *unthankfulneſs*, and *carnal profeſſing of God's holy goſpel*. I AM, AND ALWAYS HAVE BEEN, A VILE HYPOCRITE and grievous ſinner." (P. 146.) Again, "I pray you," ſays Bradford to his friend, "in your communication with God, have me of all ſinners, a moſt negligent, unthankful, and wretched, in remembrance: that, at length, I might truly convert and return. *This paper, pen and ink, yea, the marble-ſtone, weepeth*, to ſee my ſlothful ſecurity, and unthankful hardineſs, to ſo merciful and long-ſuffering a Lord. I confeſs it, I confeſs it though not *tremblingly*, *humbly*, or *penitently*; yet I confeſs it, Oh! HYPOCRITICALLY I confeſs it." (P. 176.) Mr. Bradford's confeſſions are certainly curious; but we are free to own that we cannot admire them, or thoſe who affect to imitate them. Suppoſing him to have been eminently holy, as we doubt not he was, and that he ſpoke as he thought, his mind was, unqueſtionably, for the time, deranged. If, on the other hand, he did not ſpeak as he thought, he was, indeed, what he here deſcribes himſelf, a *vile* and moſt conſummate *hypocrite*; and honeſt Biſhop Ridley muſt have ſtrangely miſtaken his man, when he ſaid of this Bradford, "In my conſcience I judge him more worthy to be a biſhop, than many of us that are biſhops already, are of being pariſh prieſts."

Seriouſly, we are utterly incapable of diſcovering any beneficial effects whatever, which can reſult from the uſe of ſuch intemperate and exaggerated language. It certainly has the unſeemly appearance

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of what is denominated, in vulgar converſation, fiſhing for a compliment; of endeavouring to catch at the applauſe of others by depreciating ourſelves: a conduct more nearly allied to pride than to genuine humility. If, therefore, he who lamented "becauſe he could not do any thing with a ſingle intention," was really, as Mr. O. affirms, (p. 166.) "an unqueſtionably pious man;" *we lament* that he ſhould have left upon record a declaration which gives the world ſo ſpecious a text for thinking of him otherwiſe. But, at all events, to torture ſuch wild rhetorical extravagancies, as theſe confeſſions of Bradford, into proofs of the deſperate depravity of mankind, diſplays as much ignorance of human nature as of real Chriſtianity. Whatever might have been his feelings at the time when he wrote them, no man believes that they deſcribe his real ſtate and character. To build, therefore, any general concluſion on ſuch ſelf-debaſing expreſſions as theſe, be they found where they will, were perfect lunacy. It is an important rule of interpretation, with which Mr. O. ſeems unacquainted, that no human words can be rightly underſtood without entering into the circumſtances, paſſions, and views of the perſons who employ them. But we may obſerve how nature and truth will ſometimes triumph over the moſt rooted prejudices of theory and ſyſtem. At the very moment that he is producing their language as evidence of the total and radical corruption of poor human nature, Mr. O. inadvertently calls Bradford "eminently holy," and his nameleſs friend, alluded to above, "an unqueſtionably pious man."

With reſpect to ſuch unmeaning declamatory rant as theſe confeſſions of Bradford, which, in Mr. O.'s eſtimation, are proofs of ſingular piety, there is one remark which ſtrikes us as important, although we do not know that it is often attended to. When acknowledgments of unworthineſs and ſelf-abaſement, whether in confeſſion or petition to God, are confined to looſe and general expreſſions, they may be made by all Chriſtians, even the beſt, without any appearance of impropriety. Thus the whole Chriſtian world may ſay, "We have offended againſt thy holy laws," and pray in the words of the Litany, "Have mercy upon us miſerable ſinners." When Biſhop Hooper thus addreſſes his maker, "Lord, I am hell, but thou art heaven; I am a ſink of ſin, but thou art a gracious God, and a merciful Redeemer, (p. 146.) though his language is coarſe, yet it does not ſhock us. Biſhop Latimer's aſſertion, that "in no condition we ſhall know ourſelves or God, except we do utterly confeſs ourſelves to be *mere vileneſs* and *corruption*," is not at all offenſive. Such indefinite expreſſions of our ſenſe of demerit ſuggeſt no abſurdity, becauſe we are ſure that there is not upon earth a juſt man that doeth good and ſinneth not, and that in many things we offend all. But the caſe becomes different when we ſpecify particular inſtances of tranſgreſſion. Were a man, for example, of ſtrict honeſty in his dealings to accuſe himſelf of extortion and fraud; or a man of unblemiſhed chaſtity to confeſs himſelf guilty of adultery, to pretend to repent for this crime, and to beg of God that it might be forgiven him;

him; he would have the appearance of trifling with his Maker, or rather of inſulting him. We could hardly, indeed, perſuade ourſelves that ſuch a man was in his right ſenſes. Hence it is that the forecited confeſſions of Bradford, inſtead of inſpiring ſerious reflection and humble ſentiments, have ſomething in them inconceivably abſurd, and inexpreſſibly ludicrous. We were not, therefore, a little aſtoniſhed when we found them gravely brought forward by our author in aid of his theory of human depravity, and of his opinions on the ſubject of repentance. The truth is, that they are ſignificant of nothing but of a ſtate of mind, in the higheſt degree perturbed and agitated, in him who uttered them.

(To be continued.)

A Summary Account of Leibnitz's Memoir, addreſſed to Lewis the Fourteenth, recommending to that Monarch the Conqueſt of Egypt, as conducive to the eſtabliſhing a ſupreme Authority over the Governments of Europe. 8vo. Pp. 90. 2s. Hatchard. 1803.

EVERY perſon converſant with the hiſtory of France knew of the exiſtence of this memoir, in the archives of the French monarchy. It had there, however, lain dormant from the moment at which it was preſented to Louis the Fourteenth, with a view to facilitate the accompliſhment of his memorable plan for the eſtabliſhment of an univerſal monarchy, under the influence and controul of France, until the murder of Louis the Sixteenth, and the aſſumption of the ſupreme power by the regicides and rebels, in whoſe hands it ſtill remains. Theſe modern reformers, true, as far as the aggrandizement of their country and the gratification of ambition were concerned, to the principles of Louis the Fourteenth, ranſacked the archives of the monarchy for plans and inſtruments to enable them to attain *their* object, the eſtabliſhment of an univerſal republic, or rather a military deſpotiſm, under the direction and management of France. In thoſe archives they found all the military plans which they have ſince, with too much ſucceſs, carried into effect, and among others that for the conqueſt of Egypt, as exhibited in Leibnitz's memoir, which is a philoſophical digeſt of injuſtice and oppreſſion, having for its object, the ſubjugation of one independent country, for the purpoſe of deſtroying the independence of all others. Actuated by this unworthy deſire, the philoſopher ſpared no pains, and left no argument unemployed, to perſuade the monarch to embrace the plan. Every topic and every motive which could influence the mind of that ambitious prince, are urged with great ability and force; and the advantages of the conqueſt are magnified, while the difficulties attending its atchievement are under-rated. The memoir, however, failed of its effect, not from any reluctance on the part of the king to follow the philoſopher's advice, but from the reverſe of fortune which he experienced on the continent, owing to the

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ſteady oppoſition of the powers then exiſting, who had the ſagacity to perceive the dangers reſulting from the overweening ambition of France, and the ſpirit and reſolution to avert them, by the only means, by which they ever could, or ever can, be averted.

It is a ſingular fact, that Leibnitz adviſed Louis the Fourteenth to employ the armament which he had fitted out for the purpoſe of attacking Holland, againſt Egypt; and that Buonaparté, in his late converſation with Lord Whitworth, obſerved, that, had he harboured any deſigns upon Egypt, he might have employed the armament which he had fitted out for Louiſiana againſt that country.—This coincidence is curious, inaſmuch as it exhibits the nature of French perfidy;—Leibnitz would ſcarcely have propoſed ſuch a plan to Louis the Fourteenth had he not known the diſpoſition of that monarch; and Buonaparté acknowledges the policy of directing a force employed for a legal purpoſe to the accompliſhment of an unlawful object,—viz. that of attacking a free and independent ſtate, in time of profound peace, and declared amity. We always maintained that this Corſican Uſurper would admit of no reſtraint from the principles of juſtice, the laws of nations, or the obligations of treaties; and that, conſequently, the continuance of peace would form no obſtacle to the execution of a plan, of which he has never, for a moment, loſt ſight, the recovery of Malta and of Egypt.

The editor of this tract ſeems to entertain a very juſt notion of the views and deſigns of Buonaparté, as our readers will perceive from the following pertinent reflections, with which he cloſes his "Prefatory Note."

"That the point to which the policy of France unceaſingly tends, and ſhort of which her ambition will never preſcribe to itſelf bounds, is a poſitive controul over all other ſtates (or, in other words, that *ſupremacy* which Leibnitz ſo zealouſly inculcates in the following tract) is demonſtrated by her conduct in all wars and negociations for peace. And it may be eaſy to ſhow, that the principal cauſe of the hoſtility almoſt perpetually ſubſiſting between the governments of France and of this country, conſiſts in the eſſential difference of the political ſyſtems which each has ſought to eſtabliſh by the iſſue of arms or treaties; France uniformly aiming at a *preponderance* over other powers, and at that ſupremacy to which ſhe has now ſo nearly attained; whilſt England has as uniformly endeavoured to ſecure her own weight in *an equilibrium* of power with other ſtates, in order to preſerve that political balance, of which ſhe has ever been a ſteady ſupporter, but which France has ever regarded with mortification and diſguſt.

"From the adminiſtration of Richelieu to that of Buonaparté, France, under all her changes, has ſteered by the ſame ſtar; what the former painted in his imagination, and contemplated with deſire, the latter has had the fortune to realiſe. The humiliation of the Houſe of Auſtria and the ſubjugation of Spain were leading features in that picture; theſe, unhappily, have been effected, and the progreſs to *Continental Supremacy* has thereby been nearly completed. One ſtep more remains, and only one, namely, the annihilation of the commercial and naval power of Great Bri-

tain, and then the work of *Universal Supremacy* would be accompliſhed. In her endeavour to attain this object, ſhe may find herſelf obliged to protract the aſſault; but ſhe will only the more induſtriouſly employ all her arts of ſubtilty to give to the period of delay and preparation a complexion of peace. We may, therefore, do well to keep in mind the words of Buonaparté to the Divan of Cairo, at the moment of his departure from Egypt, in 1799, as they manifeſtly compriſe the ſum of his politics.

'Convinced, as I have before frequently told you, that *until I ſhall ſtrike 'a blow that ſhall crush all my enemies at once*, I ſhall not be able quietly and 'peaceably to enjoy *the poſſeſſion of* EGYPT, that faireſt portion of the 'globe, I have determined to place myſelf at the head of my ſquadron, 'and during my abſence have left the command of the army to General 'Kleber."

This laſt paſſage is extracted from a letter, which has appeared in a new work, entitled "Tableau d'Egypte," in two octavo volumes, of which ſome account will be given in our next appendix. We have conſulted the book, and the paſſage is faithfully extracted, and tranſlated. Never ſurely was a greater perverſion of the human mind exhibited, than in the opening of this memoir, in which Leibnitz has the aſſurance to call a plan, as unwarrantable as iniquitous, both in its motive and object, as any which the wicked ambition of a tyrant ever engendered, *moſt holy and juſt*. Such wretched and diſhoneſt perverſion is worthy the philoſophers of the new ſchool. In his reaſoning, however, on the effects of his plan, if crowned with ſucceſs, his conſiſtency and talents are more conſpicuous.

"Since there are theſe three methods of aggrandiſement—war, elections, and ſucceſſions; and ſince the ſtability of the monarchy, and the internal happineſs of the people, are beſt conſulted and promoted by cultivating the ſeveral arts and relations of peace with our neighbours in Europe, it follows, that war ought to be excluſively employed againſt the barbarous nations. And, among theſe, it is inconteſtible that by *one fortunate blow* (for ſtriking which the French are moſt peculiarly formed by nature) whole empires may be at once both ſubverted and founded.—There indeed will be found the materials for ſupreme power, and glory incredible; by which the Moſt Chriſtian King will find himſelf exalted to the authority of General or Chief of Chriſtendom, and France become the Military School of Europe, the Academy for the confluence of the moſt diſtinguiſhed talents, and the Emporium at once of the Ocean and the Mediterranean Seas. And if honour, and indiſputable right to high prerogative be ſought for, the titles and rights of Emperor of the Eaſt, recovered from the violation of the Turks by the exertions of the French (who, formerly, under the Baldwins, held that empire for a time at Conſtantinople) would be thus acquired, together with the power of Univerſal Arbitration: an object far more valuable in the eſtimation of the wiſe than Univerſal Monarchy itſelf."

Here is the object of *modern* French ambition pretty accurately delineated. Buonaparté, however, has improved on the notable plan of Leibnitz, and ſubſtituted univerſal *ſubjugation* for univerſal *monarchy*. His arbitration is the arbitration of the *bayonet*, and he wiſe-

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ly prefers the power and the title of Maſter of the Eaſt and Emperor of the Gauls, to the more circumſcribed honours which the German philoſopher deſtined for his predeceſſor. That the *ultimate* views of Buonaparté, in the invaſion of Egypt was the deſtruction of our Eaſtern empire, was never a matter of doubt with us; and as he evidently took his plan from the memoir of Leibnitz, it can ſcarcely be ſuppoſed, even by the moſt incredulous, that he reſolved to neglect the moſt eſſential part of it.

"From Egypt, *the Dutch* will, without difficulty, be ſtripped of their Indian trade, *upon which all their power, at the preſent day, depends*; and they will thus be much more immediately and certainly injured, than by the greateſt ſucceſs of open war.* The Chriſtian religion will again flouriſh in Aſia and Africa; the world will yield to laws; and all mankind will be advanced to the happineſs of mutual correſpondence. So that, unleſs we except the imaginary ſtone of the philoſophers, I know not whether an object can be conceived in thought of greater moment than the conqueſt of Egypt."

In maintaining the facility with which his plan may be executed, Leibnitz points out the iſland of *Malta* as a moſt important acquiſition to France; and if any one could harbour a doubt as to the fact of Buonaparté, or the directory, whichever was the author of the ſcheme, having adopted it in conſequence of having peruſed this memoir, the following paſſage muſt immediately remove that doubt from his mind.

"For many years the navigation of the Mediterranean has become familiar to the French veſſels, and no danger has ever been experienced when proper attention has been paid to the ſeaſon of the year. In the preſent advanced ſtate of nautical knowledge we are ignorant of thoſe wrecks of entire ſquadrons which were known to the ancients in this ſhort traverſe; and we approach without any riſk the ſhores of Tripoli, Algiers, and Tunis, the former of which confine upon the territory of Egypt. The French and Venetian ſhips are continually paſſing to and from Candia; and the traverſe to Egypt, which is direct from Candia, is not more difficult. The latter place is diſtant from France about two-thirds of the courſe from Marſeilles to Egypt. From whence it follows, that the paſſage cannot preſent any obſtacle, ſince no oppoſition is to be apprehend-

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* "*Hollandi ex Ægypto commerciis Indicis nullo negotio depellentur, quibus omnis eorum potentia hodie nititur; et longe certius rectiusque affligentur quam possit maximo successu belli aperti.*' Here, *mutato nomine*, we plainly read our own deſtiny in the calculations of the French government. If it is neceſſary to adduce evidence of a fact ſo obvious, we can give it in the words of the proclamation of Buonaparté to his army upon the 22d of June, 1798, at the departure of the French forces for Egypt: 'Soldiers! you are going to undertake a conqueſt, the effects of which, upon *commerce* and civilization, will be incalculable. You will give *the English* a moſt ſenſible blow, which will be followed up with *their deſtruction.*' *Intercepted Letters*, vol. 1. p. 237."

ed, either to the navigation, or to the debarkation of the troops. And to this we are further to add, that the *Island of Malta* will afford a safe station for the fleet: *which island is bound to France by so many ties, the greatest part of the Knights, and the Grand Master of the Order, being French.*

"The influence which the preponderance of the French Knights, here pointed out by Leibnitz, was capable of giving to France in the affairs of the government of Malta, was a political evil that could not fail, sooner or later, to produce consequences of the most alarming nature to other powers. We have lived to make full experiment of those consequences; and we have likewise obtained the most positive and practical evidence of the importance attached by Buonaparté to the acquisition of Malta. In his letter to the Directory, written immediately after the capture of Valetta, he thus declares himself: 'I have not neglected any thing that could insure to us this island. Nothing can equal the importance of this place. We at length possess, in the centre of the Mediterranean, the strongest post in Europe; and it will cost dear to those who shall dislodge us.' *(Pièces Officielles de l' Armée d' Egypte,* or, *Pièces Diverses, &c. 1ere. partie, p.* 10, 12.) It is a memorable circumstance, and one intimately connected with the facts we are noticing, that the Emperor Charles the Fifth himself, previous to confirming the act by which, in the year 1530, he ceded Malta and its dependencies to the Order of St. John of Jerusalem, entertained apprehensions of France obtaining the command of that island, by means of the Order. 'He was afraid,' says Vertot, 'lest the Grand Master, who was a Frenchman, should open the ports of Malta to the fleets of his own country and of her allies.' *(Hist. de l' Ordre de Malthe, L.* ix.) In the year 1798, the Commander Bosredon Ranzijat, a Knight of one of the French tongues, and who headed the deputation that consigned Malta into the hands of Buonaparté, publicly declared, that his profession only bound him to take up arms against the Turks, and *not against the French.* 'A la tête de la députation étoit le Commandeur Bosredon Ranzijat, chevalier de la ci-devant Langue d' Auvergne, qui avoit déclaré, que son devoir étoit de prendre les Armes contre les Turcs, et *non contre les Français.*' *(Courier de l' Egypte, No.* 9, *p.* 1.)——These considerations are sufficient to evince, not only the prudence, but the indispensable necessity, in an arrangement that was to restore Malta to the Order of St. John, of stipulating for the security comprehended in the second paragraph of the Xth article of the Treaty of Amiens; namely, the formal abolition of the French tongues, and the exclusion of French subjects from that Order."

These considerations certainly evince something *more*; viz. the indispensible necessity of keeping Malta in our own hands, for ever, unless, indeed, by giving it to Russia, we could prevail upon her to form such a confederacy against France, as would confine her within her ancient limits, which is not probable. The moment we give up Malta, we must bid adieu to the Levant trade, resign Egypt to the French, and prepare for an invasion of British India, at no very distant period. The following hint from Leibnitz was, as it is well known, improved by the invaders of Egypt.

"In the castle of Cairo," says this writer, "five hundred thousand pounds of gunpowder, as I have been informed, are annually made from the

the ſaltpetre produced in Egypt,* the greater part of which powder is ſent to Conſtantinople."

Leibnitz proceeds to ſhew that Cairo, which he ſeems to conſider as capable of making a more formidable reſiſtance than any other place in Egypt, will form no inſurmountable obſtacle to the ſucceſs of the grand ſcheme. And, in order to ſtimulate the king to effect its reduction, he reminds him—" the conteſt will not then be for Dunkirk, or Gravelines, or Maeſtricht, but, *for the* SOVEREIGNTY OF THE SEAS, *for the* EASTERN EMPIRE, *for the* OVERTHROW OF THE PORTE, *and for* UNIVERSAL ARBITRATION; which events we have ſhewn to be inſeparable from the occupation of Egypt."—The ſtimulus, it muſt be admitted, was well calculated to produce its deſired effect on the mind of Louis the Fourteenth. The road to be purſued, after the reduction of Cairo, is next pointed out. And on that ſubject the Engliſh editor makes theſe pertinent obſervations.

" The real object of the invaſion of Syria by Buonaparté and of the courſe of the French army to Acra and the coaſt of Paleſtine, is here expoſed by the Memoir; which ſhews us, that thoſe meaſures were adopted in proſecution of that part of Leibnitz's plan, which pointed out the importance of ſeizing upon the paſs of Alexandretta, in order to encreaſe the ſecurity of the Egyptian conqueſt. Little did it enter into the proſpects of the French general, that the port of Acra would preſent any material obſtruction to his progreſs, far leſs that it would be rendered the tropical point of his career. Leibnitz had affirmed, that nothing could prevent the progreſs of the army to Alexandretta after the fall of Cairo; and, indeed, his opinion is to be juſtified; becauſe the reſiſtance made at Acra under the auſpices of Sir Sydney Smith was of a nature ſo extraordinary as to lie out of all rules of probable calculation. We thus diſcover that the ſplendid combination of naval and military operations, conceived and executed by that diſtinguiſhed officer, was crowned with the moſt extenſive ſucceſs; not only that of repulſing Buonaparté, and compelling him to retire into

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* " The ſaltpetre in which Egypt ſo profuſely abounds was, as might be ſuppoſed, an object of ſerious attention to Buonaparté. A commiſſion, appointed to inveſtigate the ſources of this important natural production, produced ſome memoirs, or reports, by his Excellency General Andreoſſy, the Ambaſſador from the French Republic to this Court. The cloſing paragraph of an extract from one of the e, publiſhed in the *Memoires ſur l'Egypte*, is not without intereſt to us. 'L'Egypte a les deux matiè es eſſentielles, le charbon et le ſalpêtre, tout formés; le ſoufre lui viendra, dans des temps opportuns, de Sicile *par Malte*; on augmentera les établiſſemens, et l'on ſimplifiera la main d'œuvre. L'Egypte pourra fournir de la Poudre à nos Iſles Francaiſes de la Mediterranée, aux dépôts de nos armées d'Italie et d'Eſpagne, et même verſer à Marſeilles et dans les ports des ci-devant Languedoc et Rouſſillon une trés grande quantité de ſalpêtre, qui ſe répandera dans les départements meridionaux de la France, et reſſuera dans l'interieur.' Tom. i. p. 39."

Egypt, which we were already apprized of; but likewiſe that which we here learn, of fruſtrating the object of ſecuring the command of Syria by means of a French force ſtationed in the paſs of Cilicia.

"And it is a memorable coincidence, (and one which ought to inſpire us with ſentiments of the moſt devout gratitude), that this fortunate event took place at the moment when the exertions of our forces in India had juſt been diſtinguiſhed by the conqueſt of Myſore, and the annihilation of the power on whoſe co-operation France had depended for our eventual expulſion from India. The ſack of Seringapatam and death of Tippoo Saib took place upon the 4th day of May, 1799; and upon the 20th day of the ſame month of May, Buonaparté raiſed the ſiege of Acra, and fell back into Egypt."

Not only are we indebted to Sir SIDNEY SMITH (whoſe important ſervices have been moſt inadequately rewarded) for thus preventing the projected invaſion of our Indian empire, but for reſcuing the Turkiſh empire from immediate deſtruction, and the whole of Europe from the dreadful effects which ſuch a revolution muſt inevitably have produced!

"If Egypt were once to fall, the government of the Porte, convulſed to its foundations, would call home every means of defence for the protection of the metropolis of the empire. In that event, nothing could be more certain than the revolt of the Pachas; who would then look with confidence to an external ſupport, would feel that they had a firm place upon which they could fix their foot, and would joyfully avail themſelves of the benefit of our arts, of our councils, and of our reſources. Wherefore, I boldly affirm, that, *if* WE WILL *Turkey may be involved in a conflagration of* REBELLION—*(audaciter dico, flagrabit Turcia ſeditionibus ſi volemus.)* And if, in the moment that we ſhould invade Egypt, the Porte were implicated in the Poliſh or Hungarian war, *the ruin and univerſal palſy of the whole body of the empire, muſt inevitably enſue—(jam ruina ipſa, et totius corporis paralyſis univerſalis, indubitata eſt.)*"

Without either of theſe laſt *auxiliary* events, the overthrow of the Turkiſh empire was certain, if Sir SIDNEY SMITH had not repulſed the MURDERER OF JAFFA, from the walls of *Acra*.

The account of the Memoir is followed by a few pages of argument, intended to juſtify the conduct of the Britiſh government, in reſpect of Malta. If they had given up that fortreſs, they would have ſtood in much greater need of juſtification! The editor is entitled to public thanks, for his very uſeful and very ſeaſonable communication of a document, at all times important, but, at this period, peculiarly ſo.

An Eſſay on Iriſh Bulls. By Richard Lovell Edgeworth and Maria Edgeworth. 8vo. 5s. Johnſon. 1803.

AS the authors of this little volume are perpetually, in the courſe of it, inſiſting on their being Engliſh, and as the book may be fairly conſidered as one great bull, the converſe of Sir Richard Steele's

Steele's celebrated bull may be applied to them, and as, according to his apothegm, an Engliſhman would blunder if he were born in Ireland, ſo they ſhew that an Iriſhman will retain his blundering faculty though he is born in England.

The principal tenor of the book is to ſhew that bulls, though ſuppoſed peculiar to Ireland, are to be found among the ſayings and writings of other nations, though not diſtinguiſhed by that name; a propoſition as little requiring proof as that other perſons are affected with ſwellings in the throat as well as the inhabitants of the Alps, though it is among them called by the name of goitre; neither of the circumſtances are contended for as being peculiar; but it will not very eaſily be proved that they are not both endemial.

The inſtance produced of a bull by Dr. Johnſon, reminds one of the obſervation of Sir Callagan O'Brallaghan to Sir Archy Mac Sarcaſm, in Love a la-mode, "that he has the brogue ſo ſtrong himſelf that he does not know good Engliſh when he hears others ſpeak it." This couplet is alluded to.

> "Turn from the glittering bribe your ſcornful eye,
> Nor ſell for gold what gold can never buy."

Where it is aſked triumphantly how any perſon could ſell for gold what could never be bought for gold. Now it muſt be ſome degree of *bulliſm* not to know that to *buy* and to *ſell* are not exactly correlative terms; that *to ſell* means to *part with* for purchaſe, and *to buy* to *acquire* by purchaſe; and that there are certain *trifling* articles, ſuch as *health*, *virtue*, and *reputation*, which may be ſold for money, but which cannot be bought by money.

A general error ſeems to pervade this and other books of the ſame kind, viz. that the Engliſh are inclined to deſpiſe the other inhabitants of the United Kingdoms. But though we are a little too ready to laugh at the bulls of the Iriſh, and the confuſion of *ſhall* and *will*, common to them and the Scots, a Scotſman or an Iriſhman is always drawn in the drama or the novel as a pattern of courage, benevolence, and integrity. And if the authors ſhould chuſe Sir Archy Mac Sarcaſm and Sir Pertinax Mac Sycophant as exceptions, let them remember at the ſame time, that thoſe characters are both drawn by an Iriſhman.

Animal Biography, or Anecdotes of the Lives, Manners, and Economy of the Animal Creation, arranged according to the Syſtem of Linnæus. By the Rev. W Bingley, A. B. Fellow of the Linnæan Society, and late of St. Peter's College, Cambridge. 3 vol. 8vo. Pp. 1670. R. Phillips. 1l. 7s. 1803.

IN his preface Mr. Bingley modeſtly declares, that he lays no claim to attention, in this work, "except on the ſcore of utility." A better claim, however, than this, moſt of our readers will proba-

bly conclude cannot eaſily be preferred; and to this claim his work is certainly entitled, as it contains, in a comparatively ſmall compaſs, a compendium of natural hiſtory, prepared with taſte and judgment, and arranged with regularity and perſpicuity. His care and caution too, in excluding thoſe indelicate paſſages, which unavoidably occur in the larger hiſtories of this deſcription, are highly meritorious.

"To the female reader I muſt remark, that every indelicate ſubject is ſcrupulouſly excluded. The dangerous tendency of the writings of the Comte de Buffon, and a few others, is too generally known to render any farther apology for this liberty neceſſary."

No apology ſurely can be neceſſary for the excluſion of paſſages which have a *dangerous tendency*. The author's remarks on the ſtudy of nature, its object and uſe, are highly creditable to his underſtanding. Modern philoſophers are too apt to make their reſearches of all kinds the inſtruments for gratifying their pride and for exalting themſelves in their own opinion; not ſo, Mr. Bingley, who juſtly conceives that the utmoſt poſſible ſtretch of human genius, and of human talents, is only ſufficient to convince the rational and pious man of his own littleneſs; but we ſhall ſuffer our author to ſpeak for himſelf on this important ſubject.

"It is one material uſe of the ſtudy of Nature, to illuſtrate this greateſt of all truths:—'That there muſt be a God, that he muſt be almighty, omniſcient, and infinite in goodneſs; and that, although he dwells in a light, inacceſſible to any mortal eye, yet our faculties ſee and diſtinguiſh him clearly in his works.'*

"In theſe we are compelled to obſerve a degree of greatneſs far beyond our capacities to underſtand:—we ſee an exact adaption of parts compoſing one ſtupendous whole: an uniform perfection and goodneſs that are not only entitled to our admiration, but that command from us the tribute of reverence, gratitude, and love, to the Parent of the Univerſe. Every ſtep we tread in our obſervations on Nature, affords us indubitable proofs of his ſuperintendance: from theſe we learn the vanity of all our boaſted wiſdom, and are taught that uſeful leſſon, humility: we are compelled to acknowledge our dependance on the protecting arm of God, and that, deprived of this ſupport, we muſt, that moment, diſſolve into nothing.

"Every object in the Creation is ſtamped with the characters of the infinite perfection and overflowing benevolence of its Author. If we examine with the moſt accurate diſcrimination the conſtruction of bodies, and remark even their moſt minute parts, we ſee clearly a neceſſary dependance that each has upon the other: and if we attend to the vaſt concurrence of cauſes that join in producing the ſeveral operations of Nature, we ſhall be induced to believe further, that the whole world is one connected train of cauſes and effects, in which all the parts, either nearly or remotely, have a neceſſary dependance on each other. We ſhall find nothing inſulated, nothing dependant only on itſelf. Each part lends a certain ſupport to the others, and takes in return its ſhare of aid from them.

"* Pontoppidan, Pref. p. 1."

"Pro-

" Previouſly to entering farther into the ſubject, we will examine for a moment that part of every animal body called the Eye, which, though one of the moſt conſpicuous, is not ſtill the moſt ſurpriſing part of the body. Here we have exhibited to us nicety of formation, connections and uſes, that aſtoniſh us. We ſee it placed in a bony orbit, lined with fat, as an eaſy ſocket in which it reſts, and in which all its motions readily take place. We find it furniſhed, among many others, with thoſe wonderful contrivances the iris, pupil, and different humours; and that incomprehenſible mechaniſm the optic nerve, which affords to the brain, in a manner greatly beyond our conceptions, the images of external objects.—How admirable is the conſtruction of the Skeleton: every particular bone adapted peculiarly to the mode of life and habits of the animal poſſeſſing it. The muſcular ſyſtem is ſtill more entitled to our wonder; and if we enter into examination of the viſcera, the ſkin, and the other parts of the body, we can fix no bounds to our aſtoniſhment.

" But all the common operations of Nature, great as they are, become in general ſo familiar to us, that in a great meaſure they ceaſe to attract our notice. Thus alſo all the uſual powers of animal life, which, were they but adverted to, could not fail to affect the mind with the moſt aweful impreſſions, are ſuffered to operate unheeded, as if unſeen.—We all know, for example, that, whenever inclination prompts to it, we can, by a very ſlight exertion of our vital faculties, raiſe our hand to our head. Nothing ſeems more ſimple, or more eaſy than this action; yet when we attempt to form an idea of the way in which that incorporeal exiſtence that we call *mind*, can operate upon matter, and thus put it in motion, we are perfectly loſt in the incomprehenſible immenſity that ſurrounds us. When we try to inveſtigate the properties of matter, we perceive that by patience and attention we can make a progreſs in attainments to which, according to our limited ideas, bounds can ſcarcely be aſſigned. The motions of the planets can be aſcertained, their diſtances meaſured, and their periods aſſigned. The Mathematician can demonſtrate with the moſt deciſive certainty, that no Fly can alight upon this globe which we inhabit, without communicating motion to it; and he can ascertain, if he chuſes to do it, with the moſt accurate preciſion, what muſt be the exact amount of the motion thus produced. In this train of inveſtigation the mind of a Newton can diſplay its ſuperior powers, and ſoar to a height that exalts it far above the reach of others; and yet, in trying to explain the cauſe of animal motion, the meaneſt reptile that crawls upon the ground is, humiliating as the thought may be, on a footing of perfect equality with a Newton: they can alike exert the powers conferred on them by the Almighty Creator, without being able to form the ſmalleſt idea of the way in which they are enabled to produce theſe effects. Man, however, can contemplate theſe effects if he will: and man, perhaps alone, of all the animals that exiſt on this globe, is permitted, by contemplating the wonders that theſe unfold, to form, if he pleaſes, ſome idea of his own nothingneſs, with a view to moderate his pride, and thus to exalt himſelf above the unconſcious agents that ſurround him."

This indeed is the true uſe of ſuch ſtudies, to look " through Nature up to Nature's God," and this it is that diſtinguiſhes the *Chriſtian*, from the *Infidel*, philoſopher.

" It does not become us to pry too boldly into the deſigns of God: the clay ſhall not impiouſly demand the intentions of the Potter. We, whoſe lives

lives are but thoſe of a day, are unable to judge of the councils of that Providence, whoſe economy regards, not the objects merely of our ſenſes, but the whole ſyſtem of Nature. We cannot ſcrutinize the performances of God, nor can we poſſibly, with all our boaſted wiſdom and cunning, diſcover the grand connections between incidents that lie widely ſeparate in time, and which are only known to power infinitely ſurpaſſing ours. The Creator did not plan the order of Nature according to our confined principles of economy. The ſtupendous performance of the Deity is one throughout the Univerſe; and if Providence does not always calculate exactly according to our mode of reckoning, it would but become our inferior ſtations and judgment, inſtead of induſtriouſly ſeeking out imperfections, to diſcover that theſe lie alone in our own erroneous powers of diſcrimination. It would be well, if, inſtead of looking to ſelf-intereſt only, in the works of the Creation, we could, according to a late writer, conſider theſe things in the ſame light as when different ſeamen are waiting at one port for fair winds, each to the country to which he is bound; where we plainly ſee it impoſſible that all ſhould be ſatisfied.

"In Lapland, and ſome others of the Northern regions, Providence has kindly contrived that what would ſeem an evil, and is in ſome reſpects an inconvenience to the inhabitants, ſhould become a means of their preſervation. They are peſtered with multitudes of Gnats which teaze them ſo much by their ſtings, that to defend themſelves they have recour e to ſmearing their faces, and keeping conſtantly a thick ſmoke in their cottages. Theſe inſects depoſit their eggs in the water, and thus bring into the country immenſe numbers of aquatic birds, which feed on them; and which conſtitute the principal ſupport of the inhabitants; and thus are theſe people unhappy in the very circumſtance that procures them life. If it be aſked why it is neceſſary they ſhould be unhappy in order to live; we anſwer, that, having developed one ſtep, we find ourſelves involved as deeply in obſcurity, as thoſe whoſe ſhort-ſightedneſs has not penetrated thus far; but we are taught by this not to reſt too ſecurely on our own judgments (which are frequently built without a proper baſis), when we are about to cenſure the performances of ſuperior intelligence; and to ſuppoſe that as one ſtep more than we ſuſpected has been explained, ſo might the reſt be rendered equally clear, had we but the capacity to comprehend them.

"In our own country birds are, almoſt invariably, conſidered as injurious to the induſtry of the farmer; they are ſaid to devour his crops, and to deſtroy at leaſt one half of the fruits of his labour. Little does the farmer ſuſpect, that, were he deprived of theſe ſo much deteſted creatures, but a very ſmall portion of the preſent produce of the Earth could be brought to perfection. Their manure alone is of very conſiderable value; but all the ſlender-billed birds, the Lark, Black-bird, Thruſh, Red-breaſt, Goldfinch, Hedge-ſparrow, and many others, live almoſt entirely on inſects; and are therefore peculiarly beneficial to him. Even thoſe that devour the grain deſtroy infinitely more of the noxious inſects, than will compenſate for any damage they commit: it has been calculated, with ſome accuracy, that a ſingle pair of the common Sparrows, while their young is in the neſt, deſtroy on an average above *three thousand* Caterpillars every week. Does the farmer conſider this, and yet iſſue an unlimited edict for their deſtruction? Mankind in general want a proper degree of confidence in that Being, who cannot form any thing in vain: truſting only in their own judgment, which,

every

every moment of their lives they find in error, they impiouſly cenſure, only becauſe they cannot underſtand.

" From all the preceding obſervations, it appears that Natural Hiſtory affords us a much more extenſive moral than has generally been ſuppoſed. And the blind curioſity, which formerly was the principal motive in making collections and ſtudying the ſcience, is now giving way to more noble and more eſtimable ideas; and there are yet, 'in the inſtructive book of Nature, many leaves, which hitherto no mortal has peruſed."*

The anecdotes of the monkey are, many of them at leaſt, particularly curious; but it is impoſſible to follow the author through ſuch a work as this; and we ſhall, therefore, confine ourſelves to one or two extracts, which will ſuffice to ſhew the nature of the ſtyle and manner in which he treats his ſubject. Theſe extracts ſhall be taken from that part of the work which exhibits the peculiarities of an animal beſt known to Engliſhmen, and which we particularly recommend to the attention of Mr. DENT.

" To no animal," ſays Mr. B. moſt truly, " is mankind ſo much indebted for ſervices and affection as to the Dog: among all the various orders of animal beings, no one has hitherto been found ſo entirely adapted to our uſe, and even to our protection, as this. His diligence, his ardour, and his obedience, have been truly obſerved to be inexhauſtible; and his diſpoſition is ſo friendly, that, unlike every other animal, he ſeems to remember only the benefits he receives; he ſoon forgets our blows, and inſtead of diſcovering reſentment while we chaſtiſe him, he expoſes himſelf to torture, and even licks the hand from whence it proceeds."

Our author then relates many extraordinary inſtances of ſagacity diſplayed by the different varieties of the canine ſpecies.

" Mr. Ray, in his Synopſis of Quadrupeds, informs us of a blind beggar who was led through the ſtreets of Rome by a middle-ſized Dog. This Dog, beſides leading his maſter in ſuch a manner as to protect him from all danger, learned to diſtinguiſh not only the ſtreets, but the houſes where he was accuſtomed to receive alms twice or thrice a week. Whenever the animal came to any one of theſe ſtreets, with which he was well acquainted, he would not leave it till a call had been made at every houſe where his maſter was uſually ſucceſsful in his petitions. When the beggar began to aſk alms, the Dog lay down to reſt; but the man was no ſooner ſerved or refuſed, than the Dog roſe ſpontaneouſly, and without either order or ſign, proceeded to the other houſes where the beggar generally received ſome gratuity. 'I obſerved, (ſays he) not without pleaſure and ſurpriſe, that when a halfpenny was thrown from a window, ſuch was the ſagacity and attention of this Dog, that he went about in queſt of it, took it from the ground with his mouth, and put it into the blind man's hat. Even when bread was thrown down, the animal would not taſte it, unleſs he received it from the hand of his maſter.'

" Without any other inſtruction than imitation, a Maſtiff, when accidentally ſhut from a houſe which his maſter frequented, uniformly rang the

" * Pontoppidan, Pref. p. 1."

bell

bell for admittance. Dogs can be taught to go to market with money; to repair to a known butcher, and to carry home the meat in ſafety:—

"There is a Dog, (ſays Mr. Smellie), at preſent belonging to a grocer in Edinburgh, who has for ſome time amuſed and aſtoniſhed the people in the neighbourhood. A man who goes through the ſtreets ringing a bell and ſelling penny pies, happened one day to treat this Dog with a pye. The next time he heard the pyeman's bell, he ran to him with impetuoſity, ſeized him by the coat, and would not ſuffer him to paſs. The pyeman, who underſtood what the animal wanted, ſhewed him a penny, and pointed to his maſter, who ſtood at the ſtreet-door, and ſaw what was going on. The Dog immediately ſupplicated his maſter by many humble geſtures and looks. The maſter put a penny into the Dog's mouth, which he inſtantly delivered to the pyeman, and received his pye. This traffic between the pyeman and the grocer's Dog has been daily practiſed for months paſt, and ſtill continues."*

"In the year 1760, the following incident occurred near Hammerſmith:—Whilſt a man of the name of Richardſon, a waterman of that place, was ſleeping in his boat, the veſſel broke from her moorings, and was carried by the tide, under a Weſt-country barge. Fortunately for the man his Dog happened to be with him, and the ſagacious animal awaked him by pawing his face, and pulling the collar of his coat, at the inſtant the boat was filling with water: he ſeized the opportunity, and thus ſaved himſelf from otherwiſe inevitable death."†

"Mr. C. Hughes, a ſon of Theſpis, had a wig which generally hung on a peg in one of his rooms. He one day lent the wig to a brother player, and ſome time after called on him. Mr. Hughes had his Dog with him, and the man happened to have the borrowed wig on his head. Mr. Hughes ſtayed a little while with his friend, but, when he left him, the Dog remained behind: for ſome time he ſtood, looking full in the man's face, then making a ſudden ſpring, leaped on his ſhoulders, ſeized the wig, and ran off with it as faſt as he could; and, when he reached home, he endeavoured by jumping to hang it up in its uſual place."

"The ſame Dog was one afternoon paſſing through a field in the ſkirts of Dartmouth, where a waſher-woman had hung out her linen to dry: he ſtopped and ſurveyed one particular ſhirt with attention, then ſeizing it, he dragged it away through the dirt to his maſter, whoſe ſhirt it proved to be."‡

"During a ſevere ſtorm, in the winter of 1789, a ſhip, belonging to Newcaſtle, was loſt near Yarmouth; and a Newfoundland Dog alone eſcaped to ſhore, bringing in his mouth the captain's pocket-book. He landed amidſt a number of people, ſeveral of whom in vain attempted to take it from him. The ſagacious animal, as if ſenſible of the importance of the charge, which, in all probability, was delivered to him by his periſhing maſter, at length leapt fawningly againſt the breaſt of a man, who had attracted his notice among the crowd, and delivered the book to him. The Dog immediately returned to the place where he had landed, and watched with great attention for all the things that came from the wrecked veſſel, ſeizing them, and endeavouring to bring them to land."

"* Philoſophy of Natural Hiſtory." "† Ann. Reg. iii. 90."
"‡ Life of James Lackington."

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As that valuable animal the *Blood-hound* has been lately ſelected as a ſubject of abuſe, by the ſapient journaliſts of the day, who are wholly ignorant of his properties and his nature, it is but fair to reſcue him from the obloquy which ignorance and ſtupidity have thus caſt upon him.

"The *Blood-hound* was in great requeſt with our anceſtors; and, as it was remarkable for the fineneſs of its ſcent, it was frequently employed in recovering game that had eſcaped wounded from the hunter. It would follow, with great certainty, the footſteps of a man to a conſiderable diſtance: and, in barbarous and uncivilized times, when the thief or murderer had fled, this uſeful creature would trace him through the thickeſt and moſt ſecret coverts; nor would it ceaſe its purſuit till it had taken the felon. For this reaſon there was a law in Scotland, that whoever denied entrance to one of theſe Dogs, in purſuit of ſtolen goods, ſhould be deemed an acceſſary.

"Blood-hounds were formerly uſed in certain diſtricts lying between England and Scotland, which were much infeſted by robbers and murderers; and a tax was laid on the inhabitants, for keeping and maintaining a certain number of them."

But, alas! there are other good things, beſides *Blood-hounds*, that were "in great requeſt with our *anceſtors*," which are ſadly out of faſhion in theſe degenerate times; ſuch, for inſtance, as national honour, national dignity, national ſpirit—conjugal faith, morals, and virtue! The following anecdote of a Terrier, the laſt we ſhall extract, almoſt exceeds credibility.

"The *Terrier* * has a moſt acute ſmell, and is the natural enemy of the ſmaller quadrupeds, as Rats, Mice, Weazels, &c. He poſſeſſes ſo much courage as to attack even the Badger, and though ſometimes very roughly uſed, ſuſtains the combat with determined fortitude.

"An anecdote related by Mr. Hope, and well authenticated by other perſons, ſhews alſo that this animal is both capable of reſentment when injured, and of great contrivance to accompliſh it; and that it is even poſſeſſed of a certain power of combining ideas and communicating them to one of its own ſpecies, ſo as to produce a certain preconcerted conſequence. 'A gentleman of Whitmore, in Staffordſhire, uſed to come twice a year to town, and being fond of exerciſe, generally performed the journey on horſeback, accompanied moſt part of the way by a faithful little Terrier Dog, which, leſt he might loſe it in town, he always left to the care of Mrs. Langford, the landlady at St. Alban's; and on his return he was ſure to find his little companion well taken care of. The gentleman calling one time, as uſual, for his Dog, Mrs. Langford appeared before him with a woeful countenance:—'Alas! Sir, your Terrier is loſt! Our great Houſe-dog and he had a quarrel, and the poor Terrier was ſo worried and bit before we could part them, that I thought he could never have got the better of it. He however crawled out of the yard, and no one ſaw him for almoſt a week: he then returned, and brought with him another Dog, bigger by far than ours, and they both together fell on our great Dog, and bit him ſo

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"* *Bew. Quad.* 315."

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unmercifully, that he has ſcarcely ſince been able to go about the yard, or to eat his meat. Your Dog and his companion then diſappeared, and have never ſince been ſeen at St. Alban's.' The gentleman heard the ſtory with patience, and endeavoured to reconcile himſelf to the loſs. On his arrival at Whitmore, he found his little Terrier; and on enquiring into circumſtances, was informed that he had been at Whitmore and had coaxed away the great Dog, who it ſeems had, in conſequence, followed him to St. Alban's and completely avenged his injury."*

Mr. Bingley has exerted uncommon diligence and induſtry, in his collection of facts. The ſtile of his narrative is eaſy and perſpicuous; his remarks are appoſite, ingenious, and acute; and he ſuffers no opportunity to eſcape of conveying to his readers good religious and moral precepts.

Abdollatiphi Hiſtoriæ Ægypti compendium, Arabicè et Latine. Partim ipſe vertit, partim a Pocockio verſum edendum curavit, Notiſque illustravit J. White, S. T. P. Eccleſiæ Gloceſtrienſis Præbendarius, et Ling. Arab. in Academiâ Oxonienſi Profeſſor. 4to. Pr. 321. Oxonii: typis Academicis, impenſis Editoris. Proſtat venalis apud J. Cooke, Hanwell et Parker, Oxonii; J. White, Fleet-ſtreet; D. Bremner, Strand; et R. Faulder, Bond-ſtreet, Londini. 1800.

EGYPT is a country which more, perhaps, than any other on the globe, has rouſed the curioſity, and attracted the attention, of the inquiſitive and philoſophic part of mankind. There is certainly no country in the world which is better intitled to this pre-eminence of notice, whether we regard the high antiquity of its hiſtory, its early improvement in civilization, the peculiarities of its climate, ſoil, and productions, or the wonderful monuments which, even in its now degraded circumſtances, it ſtill exhibits to the aſtoniſhed traveller, as proofs of its former power and magnificence. The political events of the preſent times, by rendering it an object of uncommon importance in the eyes of all Europe, have greatly increaſed the intereſt which, on its own account, it has never failed to excite; ſo that every publication which profeſſes to contain information with reſpect to it, is ſure to meet with as favourable a reception as its real merits can reaſonably demand.

In this diſpoſition of the public mind it is impoſſible to ſuppoſe that the work now before us will be overlooked or neglected. On the contrary, we are fully perſuaded that for this beautiful edition, and accurate tranſlation, of it, both the learned in general, and the lovers of Arabian literature in particular, will conſider themſelves as greatly indebted to Profeſſor White. Of a country ſo highly cele-

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" * Thoughts in Proſe and Verſe, 47, quoted in Church."

brated

brated as Egypt it must be peculiarly gratifying to know what was the actual situation 600 years ago. At that time little or nothing concerning it was known in Europe, which was then immersed in the thickest darkness, and grossest superstition of the middle ages. The value of the work will necessarily rise in the reader's estimation, when he is told that the author of it was a man of great learning, acute observation, and indefatigable research; that he was, for the most part, an eye-witness of what he relates; and, above all, that he was, as appears from the whole tenor of his book, a person of high worth, benevolence, and piety; a devout Mussulman, and the friend of human kind. His veracity may, therefore, be safely depended on, and is, indeed, fully corroborated by the testimony of every subsequent writer on Egypt.

After a handsome and appropriate inscription of the book to Sir William Scot, a man distinguished by eminent merit of every kind, Dr. White, in a well-written preface, adverts to the curious nature of the subject on which Abdollatiph writes; to his laudable ardour in the pursuit of knowledge; and to the superior advantages which he enjoyed for prosecuting his inquiries with regard to Egypt. The Professor then explains his own motives for undertaking this edition, together with the helps and obstacles which aided or embarrassed him in his progress. Among the latter he mentions the great difference of idiom, both in speaking and in writing, between the Asiatic and European stiles: a difference which he modestly pleads in excuse for any harshness or inelegance which may be found in the translation. But although, in our opinion, he has no occasion for such a plea, yet all genuine scholars will be ready to acknowledge its validity. They well know that it is no easy matter to accommodate the bold and glowing expressions of the East, to the colder and more phlegmatic conceptions of the western world. They will, therefore, cordially congratulate the learned Editor, whose Latinity is, in the highest degree, both perspicuous and chaste, on the success with which he has surmounted this difficulty, and, indeed, on the general ability with which he has performed his task.

The preface is followed by some account of the Author's life, of which, for the information of our readers, we present them with the following rapid sketch.

Abdollatiph Ben Joseph Ben Mohammed was born at Bagdad, the capital of Chaldæa, in the year of the Hejra 557, of Christ 1161. His father, Joseph, a man of letters, took care to have his son instructed in all the learning which could be acquired in his native city, at that time the seat of the Califs of the family of the Abbassides, and a seminary of arts and sciences. Here he studied, with great success, not only grammar, rhetoric, logic, history, and poetry, but also the doctrines of the Koran, and particularly medicine, which was designed to be his future profession. In his 28th year he removed to Mosul, in Mesopotamia, where he hoped to increase his stores of literature: but in this he was somewhat disappointed. The principal

study

ſtudy of the place was chemiſtry, on which he afterwards thought that he had ſpent too much of his time. He continued there, however, for a year, and read a courſe of lectures in one of the colleges. He then proceeded to Damaſcus, where he contracted an intimacy with many learned men, and compoſed ſeveral books. From Damaſcus he viſited Jeruſalem; and having there heard that the famous Saladin, who had conquered Egypt, and was then endeavouring to wreſt the Holy Land from the Chriſtians, was encamped in the neighbourhood of Ptolemais or Acra, he went thither, both to pay his reſpects to that great champion of the Mohammedan cauſe, and alſo, as is probable, to ſolicit his ſafe-conduct and protection in a journey to Egypt which he had projected. On his arrival, however, he learned that the Emperor, who had juſt received, from the Chriſtians, a ſevere defeat, was, on that account, labouring under great depreſſion of ſpirits, ſo that he could not be admitted to his preſence. But the weight of this diſappointment was conſiderably alleviated by the kind reception with which he met from the generals of the imperial army, and principally from Boaddin Ebn Shaddad, who then bore the office of Kadiliſkir, or Military Judge.

This Boaddin, himſelf a learned man, who afterwards wrote the life of Saladin, publiſhed, with a Latin verſion, by Schultens, having been before informed from Moſul of Abdollatiph's fame, recommended him to the chief perſonages of the Emperor's court; and, among others, to Al-Fadel, who offered, of his own accord, if our author would put off his journey to Egypt, and return to Damaſcus, to ſettle on him there a yearly penſion. This offer, however, Abdollatiph declined: Al-Fadel, therefore, wrote letters, in his favour, to his own agent in Egypt, who received him hoſpitably when he arrived at Cairo, provided a houſe for him, and not only furniſhed him with money and ſervants, but alſo introduced him to the chief perſons in the adminiſtration of the government, by whom were conferred on him many preſents, and other proofs of eſteem. And that their kind attentions to him might ſuffer no diminution, Al-Fadel, his patron, as often as he wrote to the Divan of Egypt on the affairs of the empire, which he generally did every ten days, never failed, in his letters, to ſignify how highly he reſpected him.

One cauſe of our author's journey to Egypt was his ardent deſire to become acquainted with the illuſtrious Moſes Maimonides, whoſe reputation for medical knowledge, and other branches of ſcience, was then at its height. Here he reſided till he heard that Saladin had concluded a truce with the Franks, and had returned to Jeruſalem. This he conceived to be a proper time for waiting on that Prince; who, being fond of literature and learned men, charged the treaſury of Damaſcus with a penſion to our author of 30 pieces of gold per month. It was afterwards, by Saladin's children, augmented to 100.

Abundantly ſatisfied with this appointment, he returned to Damaſcus, where he dedicated all his time and attention either to the acquiſition, or to the communication of knowledge. He ſtudied particularly

ticularly the writings of the more antient phyſicians, neglecting Avicenna and the modern chemiſts, whom, in his youth, he had greatly admired. In this manner he lived till the death of Saladin, which happened A. H. 589; when he attached himſelf to that Emperor's ſons, in whoſe ſuite he paſſed ſome time in Egypt, highly diſtinguiſhed by their liberality and favour.

At length, when theſe young princes were, by their uncle Malek-Al-Adel, diſpoſſeſſed of the government of Egypt and Syria, he quitted their ſervice, and retired to Jeruſalem, where, for ſome time, he read lectures, on various ſubjects, in the great temple, which was called Al-Akſa, and wrote many books. Returning thence, for the third time, to Damaſcus, (A. H. 604), he took apartments in the college founded by Al-Aziz, was attended by a great number of ſtudents, became very celebrated as a phyſician, compoſed many treatiſes on the art of healing, and practiſed it with uncommon ſucceſs. He afterwards travelled, through Berrhœa, into the provinces of Al-Rum, (by which name the Arabians diſtinguiſhed Greece, after the Roman empire was tranſlated to Byzantium,) where he lived many years: and when he had viſited the cities of Syria, Armenia, and Aſia Minor, at that time governed by princes of the Seljuk and Atabek dynaſties, in whoſe courts he exerciſed his profeſſion, and to ſome of whom he dedicated books, he determined once more to return to Damaſcus, and ſettle there. He wiſhed, however, in the firſt place, to make the accuſtomed pilgrimage to Mecca, and to take Bagdad in his way, that he might have an opportunity of preſenting ſome of his works to Al-Monſtanſer-Billah, the Calif then on the throne. But on reaching Bagdad he fell ſick, and ended his days in his native city, (A. H. 629. A. D. 1233. Æt. 73.) after an abſence from it of five and forty years.

Hence it appears that our learned hiſtorian was twice in Egypt, once in the reign of Saladin, and again in that of his ſons: and, although it is no where expreſsly mentioned how long he lived there, yet, from ſeveral circumſtances, it may be ſuppoſed that the period of his reſidence included many years. During all this time, he ſedulouſly applied himſelf to inveſtigate the various productions of nature, the wonderful remains of antiquity, and whatever elſe was deſerving of notice in that far-famed country, with the view of writing its hiſtory. This deſign he accompliſhed in a work conſiſting of thirteen chapters, or ſections, which he often mentions by the name of Al-Kitab Al-Kabir, or the Great Book, and of which the loſs may be deemed a misfortune to the Republic of Letters.

Wiſhing however, amidſt ſuch copious materials, to diſtinguiſh what he himſelf had ſeen from what he had learned, either from books or from the communications of others, he reduced the reſults of his perſonal obſervation into the form of a ſeparate work, containing two treatiſes, the firſt of which diſcuſſes the wonders of nature and of art; the ſecond records chiefly ſome memorable events which happened under his own eye. This is the work which is now before us,

and which bears the title of Al-Kitab Al-Sagir, the Little Book, or Mokhtasir, the Compendium.

How well our author, says Professor White, was qualified for executing such a work we may conclude, not only from the opportunities which he had of knowing the country, but also from his learning, which enabled him to employ these opportunities to the best advantage. Osaiba, an eminent Arabian biographer, from whom we have derived the greater part of our information respecting Abdollatiph, praises him as a man of singular erudition, and as a physician of the highest merit. This writer, at the end of Abdollatiph's life, gives, according to his custom, a catalogue of his works, amounting to more than 150, of which some treat of Medicine, others of Natural History, others of curious and useful questions connected with general literature. Jalaloddin also, a writer of great repute and credit among the Arabians, when he mentions, in his History of Egypt, the principal persons who have merited fame for strength of intellect and knowledge of science, describes Abdollatiph as a consummate physician, philosopher, and historian, who had written a great variety of books on a great variety of topics.

The first of our author's treatises in this work, is divided into six chapters, of which the subjects are as follow. I. Of the peculiarities of Egypt in general. II. Of the plants peculiar to it. III. Of its remarkable animals. IV. Of its antient monuments. V. Of what is curious in the structure of its ships and edifices. VI. Of what deserves notice in its cookery, and dishes for the table. The second treatise has only three chapters; the I. of which relates to the increment of the Nile, its causes, and laws; the II. and III. to a remarkable deficiency in the overflowing of that river for two successive years, a circumstance which was attended with most deplorable effects, and which nearly destroyed the population of the country. We shall lay before our readers, from these different chapters, some specimens of the kind of entertainment and instruction which the author affords, in order to enable them to form a proper judgment of the value of his book.

"One peculiarity of the climate of Egypt is that no rain falls in it, none at least of any consequence, especially in the higher parts. With regard to the lower, there are copious showers, but yet not sufficient for the purposes of husbandry. But about Damiata, Alexandria, and the parts adjacent, they have abundance of rain water, of which they drink. There is, however, in the land of Egypt, neither spring nor river, but the Nile only." (P. 7.)

"Another of its peculiarities is that the seasons of the year deviate, as it were, from their proper nature: for those seasons which, in other countries, are chiefly characterized by drought, viz. the summer and autumn, are, in Egypt, the most moist, on account of the increase and overflowing of the Nile, which swells in summer, and in autumn covers the ground. During these seasons, in other countries, the waters decrease, and are augmented in those more appropriate to moisture the winter and spring: but

Egypt

Egypt is then, in the higheſt degree, parched and dry. For this reaſon its atmoſphere is frequently corrupt, and ſubject to change. Putrid diſtempers, proceeding from yellow bile and phlegm, prevail among the inhabitants. You will ſeldom, indeed, find, among them, diſeaſes wholly bilious; but phlegm abounds among them, even in young perſons, and thoſe who are of an aduſt temperature. Indigeſtion alſo, for the moſt part, accompanies the yellow bile, and their diſeaſes are more frequent about the end of autumn and in the beginning of winter: but they generally have a favourable termination. Acute diſtempers, which ſpring from a ſuperfluous quantity of blood, and occaſion ſudden death, are rare among them; but even with regard to the more healthy of them, they are affected with tremors, and indolence, an alteration of colour, and a lividneſs of countenance. You will ſeldom meet with a perſon of florid complexion, or ſanguine aſpect. Their children are weak, often deformed, and without the roſy appearance of health: but they commonly grow luſty and handſome after they have paſt their 20th year. As to their acuteneſs, intellectual ardour, and agility of motion, theſe are to be attributed to the natural heat of the country; for its humidity is accidental. And hence the inhabitants of the Said are more aduſt, of a drier temperament, and generally of a duſky complexion; but thoſe of Foſtata, and as far as Damiata, have a moiſter conſtitution of body, and are generally white. And as the antient Egyptians perceived that the culture of their land depended on the Nile, they made the beginning of autumn the beginning of their year: for this is the time when the Nile attains the higheſt limit of its increaſe." (Pp. 9—11.)

The third chapter of this treatiſe commences with a minute deſcription of the well-known proceſs of hatching chickens by means of artificial heat; but it is rather long, and not very ſuſceptible of abridgment. The following is Abdollatiph's account of the Hippopotamus or river horſe.

"This animal is found in the lower tracts of the country, particularly in the river at Damiata. It is of vaſt ſize, of a terrible aſpect, and extraordinary ſtrength. It purſues veſſels, and ſinks them; ſo that ſuch of them as it reaches are ſure to be loſt. It reſembles the buffalo more than the horſe, except that it has no horns. There is a hoarſeneſs in its voice, like the neighing of a horſe, or rather of a mule. It has a large head, wide jaws, ſharp teeth, a broad cheſt, a tumid belly, and ſhort legs. Its attack is fierce, its impetuoſity violent, its form dreadful, and its cunning formidable. A perſon who was accuſtomed to hunt theſe creatures, to diſſect them, and to examine their ſtructure both internal and external, informed me that the animal is really an enormous hog; and that its inward as well as outward parts differ nothing in form from thoſe of the hog, but in magnitude of dimenſion only. In Nitowal's book too, concerning animals, I have ſeen what confirms this. His words are theſe: 'There is found, in the Nile, the river hog, which is of the ſize of the elephant. Its head is like the head of the mule, and its hoof like that of the camel.' He likewiſe ſays, 'that if the fat of its back be melted, and drank, by a woman, in barley broth, it will render her immoderately fat.' There was one of them in the river at Damiata, which attacked the barks and ſunk them, ſo that the paſſengers who went that way incurred great danger. Another, on land, made havock among the buffaloes, the oxen, and the men; it alſo deſtroyed the ſtanding

corns and the roots of vegetables. The people tried every art to kill them. They endeavoured to catch them by ſpreading ſtrong nets; and many perſons aſſembled againſt them with various kinds of arms, and other inſtruments: but they had no ſucceſs. They then called in a troop of men from Maris, of the Nigritian race, who aſſerted that theſe animals were common among them, and that they themſelves were expert in hunting them.—The e men had ſhort ſpears, with which they ruſhed againſt the creatures, and, with great eaſe, diſpatched them both in a very ſhort time. They arrived with them likewiſe at Cairo, where I myſelf ſaw them. I found their hide black, ſmooth, and very thick. The length of one of them, from the head to the tail, was ten ordinary paces; it was in girth about three times the ſize of the buffalo; its head and neck in the ſame proportion. In the front of its mouth it had twelve large teeth, of which the extreme ones were more than half a cubit in length; but the middle ones a little leſs. Behind theſe large teeth were four rows of others, reſembling ſomewhat the eggs of a hen diſpoſed on their ends, and extending the whole length of the mouth, ten in each row. Two of theſe rows were above, and two of them below, correſponding to each other; and when its jaws were opened, they admitted a large ſheep. Its tail was, in length, about half the larger cubit, with a thick root; the extremity of it reſembling a finger, ſmooth as a bone, like the tail of the Waral," a kind of ſmall land crocodile." Its legs were ſhort, about one cubit and a third in length; and its hoof was like that of a camel, except that, at the extremity, it was cleft into four parts. It legs were extremely groſs; and the whole carcaſe, in the magnitude of its appearance, reſembled an inverted ſhip. To be brief, it is longer and thicker than the elephant, though its legs are much ſhorter; but they are of the ſame, or of greater thickneſs." (Pp. 77—83.)

To thoſe aſtoniſhing monuments of the antient architecture of Egypt, the pyramids, our author paid great attention, particularly to the two larger ones of Giza, concerning which he ſays:

" Thoſe who meaſured them have related that the baſe of each of them is a ſquare of 400 cubits, and that the altitude of the column is the ſame. They finiſh, at top, in a plain, of which the dimenſions every way are ten cubits. What I myſelf ſaw of their ſtate is this. An archer who was with us, ſhot, cloſe to one of them, an arrow perpendicularly upwards, which fell before it had reached half the heighth. And when we were informed that there were men, in an adjoining hamlet, who were accuſtomed, without much effort, to climb them, we ſent for one of theſe, and engaged him to perform this feat in our preſence, for a ſmall reward. He began to mount as one of us would mount a ladder, and even more expeditiouſly. He aſcended, too, with his clothes and ſhoes, which were exceſſively large. I ordered him, when he ſhould arrive at the plain upon the ſummit, to meaſure it with his girdle. When he deſcended, we found the meaſure to be eleven cubits. I ſaw a perſon ſkilled in menſuration, who ſaid that the altitude of the ſhaft was about 317 cubits; and that each of its four triangular ſides was 460 cubits; but I hold this account of it to be erroneous: and if I am favoured with inſtruments for meaſuring, I will carefully take the dimenſions of it myſelf. There is likewiſe, in one of theſe two pyramids, an entrance, by which men gain admiſſion, and which leads them to narrow paſſages, deep caverns, wells, and other dangerous places,

places, as I was aſſured by one who had explored them. For many perſons have great curioſity, and ſtrange imaginations, concerning this pyramid; they, therefore, deſcend into its depths; but neceſſarily, at laſt, arrive at a place where they can proceed no farther. With regard to the paſſage by which people enter, it is very much worn; and there is a difficult way which leads to the higher part of the ſtructure, where is found a ſquare chamber, and in it a ſtone coffin. The entrance is not a door, adapted to the pyramid at the time when it was built, but perforated, and diſcovered by chance. The principal perſons who were with us entered it, and aſcended into the upper chamber. When they came down, they gave a ſtrange account of what they had ſeen. They ſaid that the chamber was full of bats, and of their dung, ſo as nearly to prevent their getting into it; that the bats were in ſize as large as pigeons; and that, towards the top of the room, there were holes and windows, as if placed there for the admiſſion of light, and the circulation of air. I myſelf, on another occaſion, entered it with ſome company; but when I had mounted about two-thirds of the way, my courage failed, and I returned almoſt breathleſs."

"Theſe pyramids are built of enormous ſtones, of which the length is from ten to twenty cubits, the thickneſs from two to three, and the breadth nearly the ſame. But what is moſt admirable is the compactneſs with which theſe ſtones are fitted to each other, and which is ſuch, that you would not find between them an interſtice into which you could introduce a needle or a hair. There is between them a very thin layer of cement, of the nature and compoſition of which I am ignorant. There are alſo, on theſe ſtones, inſcriptions in an ancient character, but ſo perfectly unknown that you will not find a man in all the cities of Egypt who pretends that he has heard of any one who underſtood it. And the number of theſe inſcriptions is immenſely great; for if only thoſe which are found upon theſe two pyramids were tranſcribed into books, they would not make leſs than 10,000 volumes." (Pp. 95—99.)

In illuſtration of the latter part of this paſſage of the Arabian hiſtorian, we cannot refrain from copying part of his learned tranſlator's note, which is equally curious and ſatisfactory.

"Norunt eruditi longe aliam ſpeciem Pyramidum hodie exhiberi, quam qualem veteres deſcripſerunt. Illi nempe, quorum dux et princeps eſt Herodotus, uno ore prodiderunt, ingentem copiam marmoris, ex ultimis Arabiæ vel Æthiopiæ partibus advectam, iis ornandis fuiſſe adhibitam. Recentiores contra, qui eas ipſi oculis luſtraverint, totam molem nativi ſaxi eſſe affirmant, et eâdem plane ſpecie quâ rupes ſubſtrata. Veterum tamen, opinor, ſalva eſt fides. Nam mihi quidem perſuaſiſſimum eſt, Pyramides denudatas fuiſſe, et marmore illo, quod in ſummâ earum ſuperficie tanquam tegumentum erat poſitum, ab improbis hominibns exſpoliatas. Cujus rei teſtimonio ſint verba luculentiſſima Abdollatiphi. Cum enim is vel in decimo tertio ſeculo Inſcriptiones multa millia voluminum adæquantes in Pyramidum lateribus invenerit, quarum inſcriptionum reliquiæ tantum et rara quædam veſtigia noſtro quidem tempore ſuperſunt, profecto magna aliqua mutatio fuerit neceſſe eſt, et inſignis injuria, monumentis illis vi ac manu illata: neque abſurde aliquis conjectaverit, ſi marmoream ſuperficiem, elegantiſſimè olim cohærentem, et corticis inſtar cæteras rudioris materiæ compages intra ſe includentem, ablatam fuiſſe cenſeat, et

ædeficiis ornandis deportatam: præſertim cum fruſtula non pauca præſtantiſſimi iſtius lapidis temere circumjacentia adhuc ſpectanda ſe præbeant."

"Dum vero fidem et auctoritatem veteribus aſtruere conamur ex Arabis noſtri teſtimonio, fateor me nonnihil aliquando hæſiſſe eo quod inſcriptiones is Pyramidum in immenſum augeat, et illorum certe traditiones in hac re longe longeque exſuperet. Illi nempe notas referunt inciſas, quæ ſumptus operi ſtruendo impenſos ſignificarent: at præterea nihil adjiciunt. (Vid. Herod. et Diodor.) Quid ſentiam de nodo hoc difficili aperte exponam. Tanta ſcilicet, Hieroglyphicorum characterum erat copia paſſim in Ægypto, ut ſine admiratione in oculos ſpectantium incurrerent, neque digni viſi fuerint qui in hiſtoriam referrentur. Ob eandem cauſam factum eſt, ut in deſcriptionibus Obeliſcorum, qui a ſolo ad ſummum cacumen cælati ſunt notis Hieroglyphicis, talium notarum memoria a plurimis veterum ſit neglecta." (Pp. 298—300.)

The following narrative records an inſtance of imperial folly, to which, perhaps, in the hiſtory of mankind there is nothing ſimilar.

"When Al-Malec Al-Aziz Othman Ben Joſeph ſucceeded to his father's throne, his abſurd courtiers perſuaded him to demoliſh theſe pyramids, beginning with the leaſt, which is the middle of the three. Having ſummoned together, therefore, maſons, diggers, and engineers, as well as many grandees of the kingdom, he gave them directions for throwing it down. They, accordingly, pitched their tents around it, and collected great numbers of men and artificers, who were maintained at a vaſt expence. They continued there about eight months, with an encampment both of horſe and of foot; but, with their utmoſt efforts, and the moſt intenſe exertion of their ſtrength, they were able to diſplace but one ſtone a day, or, at moſt, but two. Some of them, at top, protruded the ſtone by means of wedges and levers, whilſt others below pulled it with ropes; and, when it fell, the ſound was heard at an immenſe diſtance, ſo that the mountains trembled, and the earth ſhook. The ſtone itſelf was buried in the ſand, from which to diſentangle it was a work of extreme labour and fatigue. It was then, by wedges, ſplit into pieces; and each piece was removed, on a carriage, to be thrown at the bottom of a hill which was at no great diſtance. After much time ſpent in this attempt, their means of ſubſiſtence failed; their difficulties were multiplied; their ſpirits drooped, and their force began to languiſh. They, at laſt, relinquiſhed it, exhauſted with fatigue, and vanquiſhed by ſhame: for they had not accompliſhed their object, nor brought their work to the deſired concluſion. On the contrary, the iſſue of the whole affair was that they defaced the pyramid, at the ſame time that they betrayed their own impotence. This happened in the year 593. (A. D. 1197.) Nevertheleſs when one contemplates the ſtones which were carried off, one would think that the whole pyramid muſt have been eraſed from its very foundation. But if he look, on the other hand, at the pyramid itſelf, he would conclude that hardly any thing had been detached from it; for only part of one of its ſides has been removed. When I ſaw the trouble which they experienced in throwing down each ſingle ſtone, addreſſing myſelf to the overſeer of the workmen, I aſked him, 'If a thouſand pieces of gold were offered you, on condition to replace only one of theſe ſtones in its proper ſituation, could you effect it?' He ſwore by the great God that it was beyond

beyond their power, even although twice as much were offered them."—(Pp. 101—105.)

What a knowledge of mechanics muſt the architects of theſe immenſe ſtructures have poſſeſſed!

Abdollatiph gives a pretty extended detail of the ruins, as they exiſted in his time, of the ancient royal city of Memphis, of which the very ſituation is now unknown. But among all the curioſities which came within the ſphere of his obſervation, nothing ſeems to have delighted him more than the Egyptian ſculpture, on which, to ſay the truth, he appears to beſtow exaggerated praiſe. He deſcribes ſome figures of coloſſal magnitude, and ſpeaks of their ſymmetry in terms of rapture. One of them, he ſays, which was formed from a ſingle block of reddiſh marble, and which he meaſured, exceeded thirty cubits. The enormous head and neck of the famous ſphinx, which are now ſo completely defaced and mutilated as to diſcover no traces of delicate art, he found in ſuch a ſtate of perfection, that the countenance exhibited the natural ruddineſs of a good complexion, with an expreſſive ſmile on its half-opened lips. Being aſked, he ſays, by a very learned man, what he had ſeen that was wonderful in Egypt, he replied, "the ſymmetry of the face of the Abu'l Hawla," or ſphinx: "for," adds he, "the different features of that face, as the noſe, the eye, the ear, correſpond as fitly as they do in thoſe finely proportioned forms which are produced by nature herſelf."—(P. 107.)

But notwithſtanding the elegant ſpecimens which have lately attracted the public eye, we muſt ſtill be of opinion that greatneſs, not delicacy, was the diſtinguiſhing character of ancient Egypt in all her works of art. Nor, even ſuppoſing this opinion well founded, will the truth of it greatly detract from Abdollatiph's merit as a man of taſte. We are to remember that he was a Muſſulman, whoſe religion forbad, in the ſtricteſt manner, to imitate any animal form, whether by the pencil, or by the chiſel. Theſe figures, all of which he ſuppoſes to have been objects of worſhip, are uniformly by him denominated Idols; and as, in his native country, he could thus acquire, with regard to ſculpture, no principles of connoiſſeurſhip, the ſpecimens of it which he afterwards met with in Egypt would naturally make a very ſtrong impreſſion on his mind.

The following indignant complaint of our author againſt thoſe who, in his time, employed themſelves in mutilating or deſtroying the venerable remains of remote antiquity, reminds us of ſimilar barbarians in later times, who have been guilty of committing the like depredations, and who certainly, in general, have been actuated by motives in no reſpect more dignified or laudable. We ſpeak not of the feats of religious fanaticiſm. In the northern part of this iſland, indeed, that infernal ſpirit, conducted by the dark and kindred genius of John Knox, the great apoſtle of preſbytery and rebellion, and encouraged by the irreſiſtible maxim, "that if you pull down the neſts,

the rooks will fly away," effected the almoſt total deſtruction of thoſe ancient eccleſiaſtical edifices, which ſerved, at once, to demonſtrate the pious magnificence of former ages, and to conſtitute the principal ornaments of the country. But we particularly allude to thoſe Goths and Vandals, who not only ſuffer our fineſt antiquities to moulder into decay, from the miſerable principle of ſaving, though they can well afford it, the trifling expence requiſite to keep them in repair; but frequently devote them to poſitive ruin, in order to pocket a few ſhillings and pence, the paltry price of their old materials.

"The Egyptian kings employed great care to preſerve theſe monuments from injury or inſult; and this they did with commendable views. But in this our age, men, living under no kind of reſtraint, permitted to wander wherever they liſt, and attentive to nothing but their private intereſts, have been governed merely by the bent of their deſires. Following their own imaginations and purſuits, they have acted each according to his fancy, according to the favourite propenſity of his character, and the predominant paſſion of his mind. When, therefore, having ſeen theſe ſtupendous monuments, they were ſtruck with their appearance, they entered into villainous deſigns for exploring their ſtate. Nay, their whole anxiety was centered in the gratification of this deſire: for the principal things which they cheriſhed in their hearts were ſilver and gold. Conceiving, therefore, that every monument was a mark which directed to hidden riches; that every fiſſure made in a mountain led to a treaſure; that every great ſtatue was the guardian of money buried under its feet; and that, as it concealed ſuch precious objects, it might be overthrown; they contrived an *art* to deſtroy them, and uſed, in their deſtruction, the utmoſt diligence. Hence they mutilated the figures of ſtatues, as hoping that money was to be found in their vicinity; they dug through ſtones, as perſuaded that they were only ſtrong coffers containing treaſures; and they entered the fiſſures of mountains, like a robber who enters, by ſtealth, into a houſe, and endeavours to profit by an opportunity of which no one has any knowledge but himſelf."

"Such of theſe men as were poſſeſſed of fortunes ſquandered them in this purſuit, whilſt he who was poor applied himſelf to perſons in more opulent circumſtances, enflamed their avarice, and confirmed their hopes. But thoſe who were prevailed with, in conſequence of ſuch perſuaſions, to liſten to theſe Charlatans, were cheated out of both their judgment and their money. And having thus engaged in vain attempts, how ſhameful was the fruit of all their labour and expence!" (Pp. 141—147.)

Of the curious diſcoveries, however, which reſulted from theſe infamous motives of antiquarian reſearch, our readers will be pleaſed to accept this ſpecimen.

"But what ſtrengthened their confidence, and confirmed their perſeverance, was that, under ground, they found large brick cemeteries, of a ſolid ſtructure, in which were contained innumerable multitudes of the antient dead. The bodies were involved in wrappers, compoſed of the ſubſtance of hemp, of which ſome, enfolding a ſingle corpſe, extended to about 1000 cubits: for every member was ſeparately ſwathed, as the hand, the foot, the finger, and toe, in very fine fillets; and then the whole body

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was ſo enveloped as to repreſent a large unſhapen maſs. The wandering Arabs, country people, and others who penetrated into theſe burying places, made plunder of theſe ſepulchral wrappers; and whatever they found that was tinctured with muſk, they either retained to ſcent their own garments, or ſold to the druggiſts to make up perfumes."

"Of theſe dead bodies ſome were found in thick coffins of ſycamore wood; ſome in coffins of white or red marble; others in veſſels full of honey. I was informed by a perſon of credit, that while theſe people were employed, about the pyramids, in ſearch of treaſure, they diſcovered a cloſe oblong veſſel, which, when opened, they found to contain honey, of which they ate; that, by and by, when ſome hair adhered to the fingers of one of them, they pulled it out, and with it a little boy, whoſe limbs were in a ſtate of perfect coheſion, though his body was tender, and to whom had been attached ſome kind of ornament, and a gem; that, moreover, on the foreheads of ſome of theſe corpſes, as alſo on their eyes and noſes, was found a plate of gold, reſembling a piece of bark; that the ſame was found *ſuper ἀδύτων muliebri*; that, now and then, a whole corpſe was incloſed in ſuch a golden tegument; that, ſometimes, a certain quantity of gold, of gems, or other ornament, was found beſide the body; and that, at other times, was diſcovered, lying near it, the inſtrument with which the perſon had worked when alive. The above-mentioned perſon of credit aſſerted, that near one of theſe bodies he found the implements of a barber, a razor and whetſtone; near another the implements of a ſurgeon; and beſide another thoſe of a weaver. Hence it is apparent that it was a ſettled cuſtom, among them, to bury, with a man, the inſtruments of his art, as his principal wealth. I have heard that ſome of the Ethiopians have the ſame cuſtom, and reckon it an omen of ill luck, when the utenſils of a dead man are either touched, or put to any uſe." (Pp. 147, 149.)

Of the care employed by this ſingularly ſuperſtitious people in the interment of their ſacred animals our author gives the following proofs.

"Among the moſt wonderful objects which are ſeen in their cemeteries may be reckoned various animals, birds, beaſts, and reptiles. Men of character aſſured me, that on opening an apartment well ſecured, which they diſcovered under ground, they found a great quantity of hempen wrappers, quite free from pile; and that, when theſe were removed, they found a calf entire, very firmly ſwathed. I was told by others that they found a hawk, from which, when they had, with great labour diſengaged it from its linen envelope, they perceived that the feathers had not ſeparated. Similar relations are given of the cat, of the ſparrow, and of the beetle."

"What follows was related by a man of ſtrict veracity, who ſaid that while he lived in Cuſa, ſome treaſure-hunters came to him, affirming that they had diſcovered a cavern, which had the appearance of concealing ſomething curious; that he went out with them, accompanied by a party of men in arms; that, after ſome digging, they came to a large urn, ſtrongly ſtopped with gypſum, in which, when they had, with difficulty opened it, they found, rolled up in bandages, ſome things reſembling human fingers; that, under theſe bandages, when unrolled, were little fiſhes, of the ſpecies called *Siri*, but ſo completely reduced to powder that a breath diſperſed

diſperſed them; that the urn was carried to the houſe of the præfect within the city, where about 100 perſons aſſembled examined it to the bottom; but that it contained nothing at all except theſe little fiſhes, thus wound up in their funeral garments."

"Such are ſome of the objects brought to light by thoſe who employ themſelves in ſearching for treaſure. Many of theſe adventurers make a profitable trade of it, carrying off, from the tombs, wood, and whatever elſe falls in their way. As many of theſe tombs as I could, I examined; but never found, in any of them, the remains of a horſe, of a camel, or of an aſs. After reflecting on this circumſtance with myſelf, I queſtioned the Doctors of Buſira concerning it, who civilly replied that they had formerly thought of the ſame thing, and had endeavoured to aſcertain its cauſe, but without ſucceſs. Moſt of their coffins are of ſycamore wood, which is of a very hard quality; and whatever comes out of it diſſolves into aſhes. The judges of Buſira told me wonderful things. One of theſe was, that they lighted, by accident, on a cheſt of ſtone, on opening which they found another cheſt. On opening this, again, they found a box; and, on opening the box, they diſcovered a *Solhia*, that is a *Lizard*, wound up in its ſepulchral robes, for the preſervation of which little animal the utmoſt care ſeems to have been employed." (Pp. 153—159.)

On the ſubject of Egyptian cookery, as practiſed in the time of Abdollatiph, if we were not afraid of exceeding our proper limits, we ſhould willingly, for the ſake of the learned lovers of good living, inſert ſome extracts. Not a few of our readers may, perhaps, be ill-natured enough to ſuſpect that cookery is an art with which poor reviewers are not much acquainted, and which, of courſe, they can be but little qualified to underſtand. In order, therefore, to convince them of their miſtake, we ſhall teach them how to bake a very ſavoury and ſubſtantial pye, which our author calls *Sinium*, and in deſcribing the preparation of which he is particularly minute.

"Take 30 pounds of flour, and knead it into dough with 5½ pounds of the oil of ſeſamum. Divide the dough into two equal parts. With one of theſe, extended in the manner of a cake, you line the inſide of a brazen veſſel, called *Sinia*, made for the purpoſe, the diameter of which is about four ſpans, and which is provided with two ſtrong handles. On the cake or cruſt are then placed three roaſted lambs, well ſtuffed with minced meat, which has been fried with oil of ſeſamum, bruiſed piſtache nuts, and warm odoriferous ingredients, as pepper, ginger, maſtic, coriander, cumin, &c. It is then to be ſprinkled with roſe-water mixed with muſk. Then upon the lambs, and in the ſpaces between them, are placed 20 fowls, 20 chickens, and 30 young birds [of different kinds]; of which ſome have been roaſted full of eggs, ſome full of minced meat, and others fried in the juice of unripe grapes, of the citron, or ſomething of the ſame kind. The maſs is completed with little pies and tarts, of which ſome are compoſed of meat, ſome of ſugar and other ſweet things. It would not be amiſs if you ſhould chooſe to add to it another roaſted lamb, divided into fragments, and alſo toaſted cheeſe. When all theſe ingredients are placed on one another, and form, as it were, a tower, they are to be ſprinkled with roſe-water, mixed with muſk, and a galloche. They are then to be covered with the other half of the dough, ſpread out into a cruſt,

cruſt, which muſt be properly joined to the under cruſt, ſo that nothing may fall out. Your pye is then placed at the mouth of the oven, till it begin to harden; after which you move, by means of its handles, ſlowly and by degrees, the veſſel called ſinia entirely into the oven. There it remains till the cruſt is baked, and becomes of the red colour of a roſe. It is then taken out, wiped with a ſponge, ſprinkled with roſe-water and muſk, carried off, and ſerved up for uſe."

This ſplendid diſh might very properly, we think, be called a royal pye. Our author, accordingly, tells us, that

"It is very fit to accompany kings and princes to diſtant hunting ſtations, or remote country ſeats. For," adds he, "it is a kind of whole, conſiſting of various diſtinct parts, eaſily tranſported, difficult to be ſhaken into pieces, agreeable to look at, grateful to the taſte, and preſerving its heat for a very long time." (Pp. 181—183.)

We ſhall now, by means of a ſhort quotation, exhibit our author in the light of a theologian.

"At that time," ſays he, "the worſhip of idols was every where diffuſed among all the nations on the face of the earth. Wherefore the Koran ſays of Abraham (to whom be peace!)—'Abraham was a family obedient to God, and orthodox; neither was he one of the infidels:' that is, he was the only perſon who then believed in the unity of God, and his family in him; who ſeparated himſelf from the other nations, and adopted a faith contrary to theirs."

"And when the Iſraelites obſerved with what extraordinary devotion the Egyptians worſhipped and adored their idols, they likewiſe learned to do the ſame; and, while they reſided among them, embraced their practice. When afterwards they ſaw ſome nations of Syria diſplaying their idolatry, they ſaid, O Moſes, make us a god, in the ſame manner as they have gods. He anſwered, Surely ye are fooliſh men. Hence the Chriſtians, ſince the greater part of them were Egyptians and Sabæans,* inclining to the ſame principle of will-worſhip which had prevailed among the Egyptians, and addicted to the antient rites of their fathers, placed images, not only in their churches, but in their very ſanctuaries, and attained the higheſt pinnacle of this ſuperſtition. Hence, divided into ſects, they proceeded, at laſt, to ſuch a pitch of folly, that they formed likeneſſes of their God, and of the Angels around him, according to their own imaginations. All this was derived from the inſtitutions of their anceſtors; though the antients had higher conceptions of God than to ſuppoſe that he could become the object of human intellect or ſenſe: much leſs did they imagine that he could be repreſented by a ſtatue or a picture. This idea, however, eaſily gained ground among the Chriſtians; and, in the adoption of it, they were aided by the belief that the divinity actually dwelt in a mortal." (Pp. 139—141.)

It is univerſally known that, in Egypt, the Nile is the ſole parent of fertility; and when that river does not increaſe ſufficiently to over-

* What Abdollatiph means by ſaying that the greater part of the Chriſtians were Egyptians and Sabæans we do not well comprehend.

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flow and water the country, the consequences are inconceivably dreadful. According to Abdollatiph, the most favourable measure of its rise is 18 cubits. If it exceed this measure, the excess is hurtful; but if it stop short of 16 cubits at least, there follows infallibly a diminution of produce, in exact proportion to the defect. In the year of the Hejra 596, it did not rise to 13 cubits, which, he says, had happened only once before since the commencement of the æra.—About two months before the time of its increase, there appeared to be mixed with it some green substance of a vegetable nature, resembling beet; and as this substance gradually accumulated, the water acquired a most fetid putrid smell. Our author caused some of it to be boiled, imagining that this would correct and purify it; but its bad taste and smell were only augmented. Of the horrors of the year 597 he draws a most melancholy and heart-rending picture.

"It came on," he says, "like a lion, devouring every thing which could contribute to the support of life. Men despaired of the increase of the Nile; the price of every thing was raised; the provinces were ruined by drought; and the inhabitants, oppressed with the calamity, broke out into riots from the fear of want. The country people repaired to the principal towns; and many of them migrated into Syria, Mauritania, Hejaz, Yaman, and other places. A considerable part of them, however, flocked to Mesra and Cairo. By and by, as the famine grew intolerable, death attacked them: the air was infected with pestilential vapours, from which proceeded mortal disease. With such violence did hunger rage among the poor, that they fed upon carrion, dead human bodies, and the dung of quadrupeds. They then proceeded farther, and devoured little children. When, therefore, it had been often observed that they had with them infants roasted or boiled, the prefect of the guards published an edict, by which those who practised this horrid cookery, as well as those who ate of it, were condemned to the flames. I saw a roasted child brought, in a basket, to the præfect's house, and together with it a man and a woman, whom, when they were proved to be its parents, he commanded to be burnt."

"When the poor first began to feed on human flesh, those who talked of it to each other affected, indeed, horror at the atrocity of the action; but their appetites afterward grew so depraved, and they became, by use, so hardened in wickedness, that they reckoned this the best of all nourishment, the finest delicacy, the sweetest food, and cooked it in strange and various ways. At last, as this custom gained wider ground, and prevailed in every part of Egypt, men ceased to express any kind of aversion to it: nay, to speak of this crime, or to listen, with greedy and open ears, to those who spoke of it, was not considered as implying any blame." (Pp. 211—213.)

The cases of this abominable practice which the author relates as having fallen within his own observation, are almost innumerable. For the most part, he says, the persons found guilty of it were women; and for this circumstance he assigns a reason which is certainly creditable to his gallantry and good-nature, however its truth, as a matter of fact, might, perhaps, admit of being called in question: namely, that women are more incautious than men, and less able to conceal

conceal what has been done by them. In the city of Mezra alone more than thirty convicted women were burnt within the ſpace of a few days. But ſtealing and trepanning of both children and adults was become a common trade. Both men and women, rich and poor, became loſt to every natural feeling, and to all ſenſe of ſhame; of which, among many other inſtances equally diſguſting, our author, on the authority of the præfect himſelf, gives the following.

"A woman came to him who ſaid that ſhe was a midwife, and that ſhe had been called to a houſe where there was ſet before her a well ſeaſoned diſh, the contents of which appeared to her different from common meat. Scrupling, therefore, to eat of it, ſhe contrived an opportunity privately to aſk ſome queſtions concerning it of a little girl. The anſwer was, Such a fat woman came in to viſit us. My father killed her; and, (pointing to the larder, where, in truth, the midwife found her,) there ſhe is hung up in pieces." (P. 223.) "Indeed," ſays our humane and amiable hiſtorian, "if I ſhould record every caſe of this kind which came to my knowledge, I might be ſuſpected of telling downright lies; but thoſe which I have recorded I have neither ſelected with particular care, nor did I ſeek for occaſions of witneſſing them: I have frequently, on the contrary, ſtolen away from places where I might have been obliged to ſee what I could not have beheld without abhorrence." (P. 227.)

It is inexpreſſibly painful to dwell on ſuch ſhocking ſcenes of depravity: yet the heart muſt ſurely bleed at the contemplation of the dire neceſſity which firſt gave riſe to them. To what a pitch muſt human miſery have arrived, when it became a very common reſource, *res trita et pervulgata*, againſt the torments of hunger, to invade the awful privileges of the tomb, expoſe to public ſale, and devour its contents? The following affecting ſtory we ſhall give in the words of the learned tranſlator.

"Licet vero hoc mirari, quod accidit cuidam viro nobili, medico Judæo Ægyptio, qui me officioſè atque aſſiduè viſitabat. Arceſſivit eum vir quidam de *Zabunâ*, formâ præditus inſigni, famâque idem conſpicuus ob fortitudinem, et pietatem, et opulentiam. Poſtquam itaque in domum ingreſſus erat, occluſit ægrotus januam, et inſiliit in eum: injecto deinde in collum ejus funè, compreſſit teſticulos ejus; ita tamen ut nulla inſequeretur gangræna. Diu cum concertatio duraret, Medicus ingentes clamores edidit; quibus ſane auditis, ingreſſi ſunt qui eum liberarent, ſemianimum jam factum, et extremum ſpiritum ægre trahentem; teſticuli enim ejus colliſi erant, primoreſque dentes penitus confracti. Deportatus eſt ad domicilium ſuum, cum eum animi deliquium teneret. Qui autem injuriam hancce intulerat, ad præfectum adductus eſt; cumque eſſet interrogatus, quidnam ſe ad hoc factum potiſſimum compuliſſet, reſpondit, Fames. Fuſtibus cæſus eſt et expulſus." (Pp. 261—263.)

The mortality which enſued was great beyond conception. You could not ſtir a ſtep without meeting with perſons either dead, or dying, or very little removed from that condition. In Cairo alone near 500 perſons were buried daily. In Meſra ſuch was the number of deaths that the bodies, as they could not be buried, were thrown here

here and there at random. When even this became too fatiguing, they were left in the ſtreets, houſes, or ſhops, where the perſons had expired. In the country the inhabitants periſhed almoſt to a man. If you paſſed by a village, you would not find in it a living ſoul: the houſes were open and empty, while the inhabitants were lying ſome recently dead, and others in a ſtate of putrefaction. Corpſes were ſeen floating down the Nile, by hundreds at a time. In towns that had contained 10,000 people, you would ſometimes find three or four perſons, ſometimes not one.

"As to the ſelling of free people, a practice," ſays our pious author, "which, in general, is adopted only by thoſe who do not fear God, it became quite common; ſo that a handſome girl was ſold for a few drachmas. I once ſaw two, and one of them a virgin, offered to ſale for eleven. At another time, a woman importuned me to purchaſe her daughter, who was exquiſitely beautiful; and, when I urged that it was an unlawful action, her reply was, Take her then in a preſent. It very often happened that women and boys, of the fineſt form, would proſtrate themſelves at your feet, earneſtly intreating you to buy them, and ſell them again as ſlaves: and as perſons were not wanting who thought this allowable, hence it came to paſs that many of their women went captive into Irak, Choraſan, and other parts."

"Mirandum vero," continues our author, in language which does him the higheſt honour, "omnium maxime, quod narraturus ſum. Nempe homines; etſi Alcoranica hæc verba ſæpius occurrunt: *Adorant idola cupiditatum ſuarum*, ſe tamen haud dubitant immergere in pelagus errorum, tanquam a communi ordine hominum, communique conditione vitæ humanæ, ipſi eſſent excepti. Huc pertinet quod in emendis liberis mercaturam et negotiationem exercent; quodque rem habent cum his mulieribus, adeo ut reperiantur alii qui ſe 50 virgines, alii autem qui 70 ſtupraſſe affirment." (Pp. 239—241.)

The year 598 commenced with no happier auſpices than the preceding one. Fewer of the poor, indeed, died, becauſe they had nearly all been carried off before. The price of proviſions diminiſhed, becauſe there were few to conſume them; and the horrid cuſtom of eating human fleſh went into total deſuetude. The mortality attacked, with equal violence, every ſpecies of living creature. The whole breed of domeſtic fowl would have been extinct, if a ſupply had not been procured from Syria; and ſome perſons made fortunes by importing them. The ovens were heated with the wood of the houſes: for the bakers bought houſe after houſe for almoſt nothing, and pulled them down for that purpoſe. In order to give his readers ſome notion of this dreadful mortality, our author informs them, from the public regiſters, that in 22 months, the number of thoſe who, in Cairo alone, were buried with the accuſtomed rites of ſepulture, amounted to 111,000: but, as he juſtly obſerves, what was this number compared with that of thoſe who periſhed unheeded, in the houſes, in the ſkirts of the city, and under the walls, of whom no account was taken? Even this is nothing, compared with

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the whole depopulation of the country; with the incalculable numbers who were cut off by the famine, or devoured by the ſurvivors, in the other diſtricts and towns. The road leading to Syria was completely covered with the putrid bones of ſuch miſerable wretches as tried to eſcape. About ſeed-time the malady raged with redoubled force; ſo that the perſons who ſowed a field were often different from thoſe who had plowed it; and even many men ſucceſſively dropt down dead, at the ſame plough. In Alexandria ſuch was the rapid waſte of human life, that the ſame eſtate deſcended to fourteen different heirs within the ſpace of one month.

We have been tempted both by the intereſting matter, and by the faſcinating manner of our reſpectable hiſtorian, to multiply our extracts much beyond what we originally intended. But we hope that our learned readers will be induced by them to peruſe the whole work; from which if they derive but half as much inſtruction and pleaſure as we ourſelves have done, they will be grateful to us for directing their attention to it.

Of Dr. White's tranſlation we have already inſerted ſeveral ſpecimens, from which it will appear with what felicity and ſkill he has executed an undertaking peculiarly arduous: and here we fully meant to have concluded our review of this valuable publication. But the learned Profeſſor has given, in a note, ſo accurate, conciſe, and connected a view of the Hiſtory of Egypt for more than 37 centuries, that, notwithſtanding its comparative length, we cannot prevail with ourſelves to omit it. It furniſhes one of the fineſt inſtances of elegantly compreſſing much important matter into a ſmall compaſs which we have ever met with.

"ÆGYPTI REVOLUTIONES.

"Menes vel Mitzraim Hami filius, (*a*) in Ægyptum coloniam duxiſſe, ibique primus poſt Deluvium regnaſſe creditur, Ægypti autem tum prima occurrit mentio, quum Abramus iter eo tendebat. (*b*) Adeo rara tamen et obſcura ſunt literarum monumenta huc pertinentia, ut nihil vel de ejus ſtatu civili vel religione pro comperto habere liceat. Id quod veriſimile videtur, hoc eſt, tunc temporis non valde potentem fuiſſe, nec, uti poſtea uſu veniebat, Idololatriæ prorſus inſerviiſſe. *Circiter Anno A. Chr.* 1920.

"Non multo poſt tempore uti fert opinio, Ægyptus depopulata eſt a Paſtoribus; qui Horitæ fuiſſe putantur, monte Hor ab Eſau poſteris, qui ſedes eas obtinuerunt, expulſi. (*c*) Quicquid autem ſit de iſtis paſtoribus eorumque imperio, eo me ducit conjectura ut credam, hoſtilem irruptionem eſſe factam a Syriæ partibus, priuſquam Joſephus ad gubernaculum rerum hujus regionis accedebat. Hoc forſan colligere licet ex eo quod ipſe dicit Gen. xlii. 9. Quod ſi infeſtæ illæ copiæ ex Paſtoribus potiſſimum conflatæ fuerint, tum probabilis inde patebit ratio odii quod Ægyptiis erga id genus homi- *Circiter Anno A. C.* 1715.

(*a*) Gen. x. 6. (*b*) Ibid. xii. 10. (*c*) Ib. xxxvi.

num

num acerbiſſimum fuit. (*d*) Præterea hoc temporis, ſive hujuſcemodi oppugnationis recenti memoria, ſive alia de cauſa, ab omni conſuetudine cum exteris adeo abhorrebant, uti ne quidem cum iis comedere tolerarent. (*e*)

" Circa idem tempus Curia in Ægypto miniſtris variis inſtructa (*f*) extitiſſe videtur, quæ quidem prima eſt in toto terrarum orbe, cujus occurrit mentio. Jam tum quoque mortuos condiendi (*g*) mos vigebat.

" Quod ad Religionem Ægypti pertinet, quamvis conſentaneum ſit putare ritus aliquos ſuperſtitioſos jamdudum irrepſiſſe (*h*) evinci tamen non poteſt, hoc tempore Idololatriæ populum omnino deditum fuiſſe.

" Ante exitum Iſraelitarum ex Ægypto, (quo potiſſimum anno incertum) videtur ea regio res novas experta fuiſſe, uti diſcimus ab Exod. i. 8. Sed utrum a vi hoſtium externorum, an a civilibus diſcordiis hoc factum fuerit, tam multis ſeculis elapſis, non eſt qui affirmaverit. Hoc tamen affirmare licet, diſcrimen inter animalia munda ac immunda, cultumque divini numinis et animalium ſymbolicorum, imprimis Apidis, jam jam in Ægyptum eſſe inductum. *Forsan Circiter Anno A. C.* 1491.

" Poſt hoc non alia Ægypti in ſacris literis offertur mentio, donec ad Solomonis uſque tempora deventum ſit, (*i*) quibus temporibus regnum opibus præpollens fuiſſe videtur. Quinetiam filio Solomonis Rehoboam quacunque de cauſa bellum intulit Shiſhak (*k*) rex Ægyptiacus; quod bellum primum Ægyptii finitimis intulerunt. *Circ. Anno A. C.* 971.

" Apud Herodotum (*l*) ſeriem regum Ægyptiorum a Seſoſtre uſque ad Amaſim invenias: quos inter extat Sabacus quidam Æthiops. Ipſe tamen confitetur, Ægypti res Græcis omnino non innotuiſſe ante regnum Pſammetichi. Is autem regnavit annos 54: quo ſpatio, uti mihi videtur, comprehenditur bellorum civilium tempus, quod proxime præceſſit, quodque idem Scriptor appellat Regnum Duodecim Regum.

" Filio ejus Necho, qui Joſiam regem Judeæ devicit, ſucceſſit Pſammis, qui annos regnabat ſex: cui rurſus ſucceſſit Apries, vel potius Hophrah, (id enim in Sacra Scriptura nomen proditur) quem Nebuchadnezzar Babylonis rex acie ſubegit, poſtquam annos 25 regnaſſet. *Circ. Anno A. C.* 610.

" Inditionem regis Babylonii inde ceſſit Ægyptus; quo ſtatu permanſit donec ipſa Babylon a Medis capta fuit. Medis autem a Cyro Perſiſque ſubactis, Ægyptum ut Medorum imperio ſubditam ſibi vindicavit Cyrus. *Circ. Anno A. C.* 570.

" Perſæ vero nihil penſi habuiſſe videntur, quo jus ſuum armis aſſererent, ante Cambyſem regem Ille bellum Amaſi intulit, qui tunc temporis ibi regnavit. Mortuo Amaſe ante adventum Cambyſis in Ægyptum, ſumma belli recidit in filium ejus Pſammenitum, qui victus a Cambyſe et in Perſiam deportatus eſt. *Circ. Anno A. C.* 526.

" Artaxerxes iratus Ægyptiis, quod auxilium Lacedemoniis inimicis ejus tuliſſent, (*m*) ad facinus caſtigare paravit. Sed inter belli apparatum morte

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(*d*) Ib. xlvi. 34. (*e*) Ib. xliii. 32. (*f*) Ib. xl. 1. (*g*) Ib. l. 2.
(*h*) Ib. xliv. 5. (*i*) Lib. 1 Regum, x. 28. 29. (*k*) Ib. xiv. 25.
(*l*) Euterpe. (*m*) Juſtin. Lib. vi. cap. 6.

correptus

correptus eſt. Bellum igitur a filio ejus Dario, cui Ochus erat cognomen, gerebatur, qui expulſo Nectanebo ultimo rege Ægypti, regnum in poteſtatem ſuam redegit. Hic Darius majore ſeveritate in Ægyptum uſus eſt, quam ulli qui eum anteceſſerunt; ideoque majore odio apud eos habitus eſt.

" Fuit Ægyptus ſub imperio Perſarum uſque ad Darium Regem, cognomine Codomannum. Is ab Alexandro Magno Arbelæ fuſus et fugatus eſt, et Perſarum imperio finis impoſitus, poſtquam annos circiter 200 duraſſet. *Anno A. C.* 331,

" Jam quoque Ægyptus, utpote quæ ad Perſarum imperium pertinebat, ſubacta eſt ab Alexandro, qui condidit Alexandriam, quæ poſtea celebris evaſit propter Bibliothecam ejus Academiamque, et quia ſedes erat regum.

" Mortuo Alexandro, (*n*) et imperio, quod unus ipſe obtinuerat, in multas partes diſtracto, Ægyptus Ptolemæo Lagi cedebat, penes cujus poſteros annos fere 300 permanebat; donec Cleopatra ultima ejus progeniei Actii devicta, in Provinciam Romanam redacta eſt. *Ante C.* 323. *Ante C.* 31.

" Regnantibus Arcadio et Honorio Romanum imperium diviſum eſt; qua partitione Ægyptus Orientalibus imperatoribus contribuebatur. Octavo autem anno quam Heraclius regnum accepit, eam occupavit Coſroes rex Perſarum. (*o*) *A. D.* 395. *A. D.* 618.

" Non multo tamen tempore Perſarum ditione tenebatur. Quippe Omar Ebn Chettab, qui ad Chalifatum evectus eſt anno Hej. 13, Amrui ductu auſpiciiſque ea potitus eſt anno Hejræ 18. (*p*)

" Anno Hej. 335, menſe Ramadani, Al-Moezz-Ledinilla ſine ullo certamine Ægyptum ſuam fecit. (*q*) Penes hanc familiam (quæ Aliadarum ſive Fatimitarum appellatur) permanebat Chalifatus uſque ad Al-Aded-Ledinillam, ultimum Chalifarum Ægypti, (*r*) qui mortuus eſt Anno Hej. 567. *A. D.* 1171.

" Anno Hej. 559 (A. D. 1163.) Shawerus et Dargamus (*s*) pro munere Viziratus in Ægypto inter ſe contendebant; quorum prior in Syriam ad auxilium ab Nureddino-Ibn-Zenchi petendum fugiebat, quo voti compos fieret. Nureddinus miſſo Aſadoddino Shiracuh, in Shawerum conferebat Viziratum; quo occiſo anno Hej. 564 (A. D. 1168.) Ægyptum ſibi vindicabat Aſadoddinus. (*t*)

" Mortuo Aſadoddino, Ægypti imperium a Nureddino conceſſum Saladino, qui, ut ejus Vicarius, id tenebat. Nureddino autem morte abrepto anno Hej. 569 (A. D. 1173.) Saladinus Ægypto ſine æmulo potitus eſt, (*u*) pecunia ejus nomine incuſa, et pro ſalute ejus ſupplicationes publice factæ.

" Saladini poſteris permanebat imperium uſque ad regnum Al-Malec-Al-Saleh; quo mortuo res ad interregnum rediit; et Ezzoddin Turcomannus reſpublicas aliquamdiu adminiſtravit. Is tandem conſilio Shajro'ldorr, Turcicæ, quæ et defuncto regi concubina fuerat, (*x*) et cui ſemper aurem præbebat, Al-Malec-Al-Moaddham loco patris ejus Al-Malec-Al-Saleh re-

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(*n*) Id. Lib. xiii. cap. 4. (*o*) Abulpharag. Hiſt. Dynaſt. p. 99.
(*p*) Ibid. p. 112. (*q*) Ibid. p. 207. (*r*) Ibid. p. 262.
(*s*) Abulpharag. Hiſt. Dynaſt. p. 262, et Bohad. Vita Saladini, p. 30.
(*t*) Abulpharag. p. 263, et Bohad. ut ſupra, p. 34.
(*u*) Abulpharag. ut ſupra, p. 267. (*x*) Id. 323.

gem conſtituit. Eo autem non multo poſt tempore a ſubditis occiſo, rex ſalutatus eſt ipſe Ezzoddin; (*y*) itaque Ægyptus in Turcomannorum vel Mamlucorum manus venit.

" Regnum iniit Ezzoddin die ultimo Rabiæ Secundæ, (*z*) anno Hej. 648. Permanſit hoc imperium uſque ad regnum Al-Malec-Al-Saleh-Hagi-Ibn-Al-Aſhraph; qui, poſtquam annum, menſes ſex, et dies quindecim regnaſſet, abdicare ſe coactus eſt. Is erat finis (*a*) imperio Mamlucorum Bahritarum Turcarum, cum annos 136, menſes ſeptem, et dies 9 duraſſet; ſumpto initio numerandi a decimo menſis Saphar, A. H. 648, uſque ad decimum Octavum menſis Ramadani, A. H. 784.

" Poſt abdicatum Al-Malec-Al-Saleh, ortum eſt imperium alterum Mamlucorum Circaſſorum, (*b*) ad ſummam rerum provecto Al-Malec-Al-Dhaher-Abu-Said-Barkuk-Ibn-Anſi-Al-Yilbogawi-Al-Othmanni.

" Stetit hoc imperium uſque ad regnum Al-Malec-Al-Aſhraph-Tuman-Baï-Al-Jarcaſi-Al-Aſhraphi, qui per fraudem et proditionem principis cujuſdam Arabum, traditus eſt in manus Selimo Turcarum Sultano (tunc temporis Conſtantinopoli regnanti) quocum bellum gerebat, juſſuque ejus in crucem eſt ſublatus extra portam Zawilæ in Suburbiis Kahiræ, (*c*) decimo nono Rabiæ prioris, A. H. 913, quod tempus incidit in annum octavum Henrici Noſtri Octavi.

" Hic terminus fuit Mamlucorum regni in Ægypto, cum annos circiter 275 duraſſet. Inde uſque ad annum qui nunc excurrit (A. D. 1800), permanſit Ægyptus Turcis qui Conſtantinopolin incolunt, ſubdita.

" Ita Hiſtoriam Ægypti per ſeriem annorum 3720 perſequi licet: quod de alia regione in toto terrarum orbe dici non poteſt."

A Tour through South Wales and Monmouthſhire; comprehending a general Survey of the Picturesque Scenery, remains of Antiquity, hiſtorical Events, peculiar Manners, and commercial Situations, of that intereſting Portion of the Britiſh Empire. By J. T. Barber, F. S. A. Illuſtrated with a Map and twenty Views, engraved from Drawings by the Author. 8vo. Pp. 359. 7s. Cadell and Davies. 1803.

THE Introduction preſents a general view of the ſubjects which the performance is about to handle.

" In making the tour of South Wales and Monmouthſhire," ſays the author, " the admirer of pictureſque beauty dwells with peculiar pleaſure on a tract of country compriſing the greater part of Monmouthſhire, and bordering the Severn and Briſtol Channel, to the weſtern limits of Pembrokeſhire. In this enchanting diſtrict, a ſucceſſion of bold hills, clothed with wild foreſts, or ornamental plantations and delightful valleys, preſent themſelves in conſtant variety: many fine eſtuaries and rivers, pictureſque

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(*y*) Id. p. 325.
(*z*) Pocockii Supplem. ad Hiſt. Dynaſt. p. 8.
(*a*) Macriſius in Pocockii Supplem. p. 18.
(*b*) Pocockii Supplem. p. 19.
(*c*) Al Jannabius in Pocockii Supplem. p. 30.

towns,

towns, and princely ruins, alſo adorn the ſcene, whoſe charms are inconceivably heightened by the contiguity of the Briſtol Channel, which waſhes the coaſt; in ſome places receding into capacious bays; in others, advancing into rocky promontories of the moſt impoſing grandeur. The ſtatiſtical enquirer finds equal ſubject of gratification, in the uncommon fertility of ſeveral valleys, and the woody treaſures of numerous hills, bearing myriads of oaks, and other firſt-rate timber-trees. The mineral wealth of the country, and its convenient coaſt for traffic, are likewiſe ſubjects of high conſideration; and, while the ſtatiſt applauds the late rapid ſtrides of manufactures and commerce in this diſtrict, he may diſcover ſources hitherto latent for their increaſe. The hiſtorian cannot fail of being intereſted while treading on the ground where Britons made their latent and moſt vigorous efforts for independence, againſt ſucceſſive invaders; nor the antiquary, while traverſing a country replete with monuments of the druidical ages; military works of the Romans, Britons, Saxons, and Normans; and the venerable relics of numerous religious foundations."

There follows a ſketch of Welſh hiſtory and ancient buildings. Our author is, we find, both a ſcholar and an artiſt; and with literary joins graphical delineation, which happily illuſtrate and relieve each other. The tour ſets off from Briſtol; and our traveller begins as a voyager in a Swanſea hoy, which, in point of company and accommodation, appears to reſemble veſſels from Billingſgate to Margate, dignified by the name of packets; no doubt to ſuit the gentility of that elegant outlet from the metropolis. Of this means of conveyance our author gives a very lively and picturеſque deſcription, not forgetting to include two handſome Welſh girls, that appear to have made a ſtrong impreſſion on our touriſt, whom we ſhould ſuppoſe, from his account of the Cambrian fair, to be feelingly alive to female charms, and to have a particular reliſh for the ſhape and configuration of the Welſh women; who, by his account, are well entitled to the epithet of buxom. At Swanſea the cuſtomary exhibitions of *primitive* manners afforded to our author ſuch opportunities of contemplation, as preſent faſhionable dreſs ſo liberally beſtows while it nominally withholds. The account of Swanſea is lively and intereſting: thence he with a companion proceeded to Caermarthenſhire, and arrived at Kidwelly caſtle, which is the ſubject of a very beautiful drawing. Of the capital of the county he gives the following account.

"The ſituation of Caermarthen, one of the moſt wealthy and polite towns in Wales, can ſcarcely be enough admired; riſing above a noble river, and commanding a full view of one of the moſt beautiful vales in the kingdom. Internally, there is leſs to commend; as moſt of the ſtreets are very ſteep, and irregularly built; yet there are many good private houſes, belonging to the neighbouring gentry that reſort here in the winter months; and a handſome town-hall and ſome other buildings do credit to the public ſpirit of the town, though a ſolitary church may reflect but little on its ſanctity. Very ſmall remains of the caſtle, now built up into a gaol, appear; or of the walls that formerly encompaſſed the town. The trade of the place is

much facilitated by its fine river, which conveys ſhips of a good ſize up to the bridge."

Near Caermarthen is Kidwelly Caſtle, which affords the author a ſubject for a very fine drawing. As they were leaving Caermarthen they obſerved ſeveral fine young women acting as ſcavengers, while in an adjoining ſhop a ſtout young fellow was folding up ribbands and laces.

"How odious," obſerves our traveller, "is the employ of men-milliners! How ſhameful, that men, who might gain a proſperous livelihood in a thouſand ways, ſhould interfere with almoſt the only eligible means which the limited powers and habits of women capacitate them to adopt for a maintenance! Driven from their natural employ, they muſt either have recourſe to a cruel drudgery which they are not formed, and are generally unable, to endure; or wander after ſubſiſtence in the paths of ſhame and miſery, at once a diſgrace, a burthen, and a terror to ſociety."

Theſe remarks convey a very favourable impreſſion of the author's judgment and humanity, both which the work in general confirms.—From Caermarthen our traveller proceeded to Pembrokeſhire, where he had various opportunities of exerciſing his graphical talents, eſpecially at Carew Caſtle and Pembroke Caſtle. In the towns through which he paſſed, our touriſt met with tolerable fare and accommodation; in the intermediate ſtages the entertainment was but poor, ſweetened however by hoſpitality. One inſtance of the exerciſe of this virtue preſents a lively ſpecimen of the cordial benevolence which our Cambrian countrymen in the very humbleſt ſituations exhibit.—One evening our touriſt and a companion were benighted and miſtook the road; the weather was extremely ſtormy, the track was craggy, and the country interſected with coal-pits; no manſion was near, and they were in great alarm.

"At length," ſays our traveller, "a diſtant glimmering of light appeared between the trees, which we gladly traced to a lonely cottage.—Here, on our calling out, a tall raw-boned man opened the door, and diſcovered three others who were regaling round a blazing hearth: theſe were all miners in a neighbouring coal-mine. The uniform black appearance of this groupe, their long matted hair half hiding their faces, which caught a ferocious turn from the ſtrong partial light of the fire, was not calculated to inſpire pre-poſſeſſion in their favour; but, though in the exterior repulſive as their cheerleſs occupation, their hearts were not eſtranged from ſenſations of benevolence; and yet, ſo little had they of refinement, as to offer no complimentary condolence on hearing of our difficulties; even yet more unfaſhionably, by actual ſervices they relieved them. 'Maſters,' ſaid one of the men, 'if you'll but ſtep in a minute while I finiſh my meſs of porridge, I'll put you in the right road; it can't be darker than it is; do ſit down, and let me put your horſes in the cow-houſe: I ſuppoſe you wou'd n't like our fare, (it was a meſs of barley and greens ſtewed with a bit of meat or bacon); but mother can give you a drop of good mead, and ſome decentiſh bread and butter.' This invitation, with the manner in which it was conveyed, offered a relief that neither of us

was

was inclined to reject; for, indeed, we had taſted nothing ſince breakfaſt, and beſides found that ſome barley might be had for our horſes. So ſeating ourſelves in the chimney corner, we partook of the refreſhment brought us by an old withered matron, who finiſhed a ſcene forming a lively counterpart of that of the cavern of Gil Blas. Our dame ſoon took a leading part in converſation; ſhe gratefully expatiated on the bounty of Providence in ſending us a plentiful year. We left this humble but hoſpitable roof with regret; nor was it without much difficulty that we could prevail on our hoſtels to accept of a trifling acknowledgement for her favours."

Our touriſt, now turning to the right, approaches to the confines of North Wales, and in that bold country which riſes to Plimlimmon finds a variety of ſubjects for pictureſque deſcription: the moſt ſtriking theme of literary and graphical exhibition in this part of the ſcenery is the Devil's Bridge, built acroſs the Mynach, which is here the barrier between North and South Wales.

"This bridge beſtrides a lane of almoſt perpendicular rocks, patched with wood, whoſe ſummits are here ſcarcely five yards aſunder. At a terrific depth in the glen rages unſeen the impetuous Mynach, engulphed beneath protruding craigs and pedant foliage: but on looking over the parapet, the half recoiling ſight diſcovers the phrenzied torrent, in one volume of foam, burſting into light, and threatening, as it breaks againſt the oppoſing rocks, to tear the mountains from their ſtrong foundation; then, inſtantly darting into the black abyſs beneath, it leaves the imagination free to all the terrors of concealed danger. With emotions of awe, not without thoſe of fear, we climbed down the ſide of the rock, aſſiſted by ſteps that were cut in it, and with ſome peril reached the level of the darkened torrent; where, ſtanding on a projecting craig againſt which the river bounded, immerſed in its ſpray and deafened by its roar, we involuntarily clung to the rock. The impreſſion of terror ſubſiding, left us at liberty to examine the features of the ſcene."

Our touriſt now conducts us from the ſolitary ſublimity of the foreſts and mountains to the ſocial haunts of men, in the ſoft and verdant valleys. The vale of Towey affords an agreeable relief after the contemplation of Plinlimmon; and the graphical repreſentation of Dinevawr Caſtle is a charming contraſt to the tremendous grandeur of the Devil's Bridge. The beauties which are here exhibited are chiefly of the romantic and paſtoral kind; but, proceeding eaſtward towards Monmouthſhire, a different face of country preſents itſelf; in which, ſkilful cultivation and agricultural riches agreeably variegate the narrative, and the Severn opens commercial ſplendour. From Monmouth our author proceeds towards Glouceſterſhire, and at Roſs pays a tribute to that benevolence which tranſcendent genius has rendered immortal. At Glouceſter the peregrination ends.

Interſperſed with the tour there are various anecdotes biographical, hiſtorical, and antiquarian, which enhance the entertainment of the work. Of the firſt kind, one of the moſt intereſting is a ſhort account of the benevolent and unfortunate Valentine Morris, who

having consumed an ample fortune in rural improvements, and liberality to the poor, was obliged to expatriate himself, and died in the West Indies. Our author is evidently a man of taste, imagination, and sensibility, with a considerable portion of judgment and discrimination. On certain subject he is sometimes too luxuriant: he seems to have been deeply impressed with Welsh beauty; and his reviews of that article are both more copious and minute than some of us Reviewers may think necessary; and in that part of his work we can discover the glow of youth; for which, as we have once been young ourselves, we can make every candid allowance. The language is clear, vigorous, and diversified; and very well adapted to the variations of the subject. On the whole, this is a very agreeable, and, in many respects, an useful production: the drawings are entitled to a high share of praise, in which the skill of the engraver very happily exhibits the genius of the painter, and writer.

A Defence of the Character and Conduct of the late Mary Wollstonecraft Godwin, founded on Principles of Nature and Reason, as applied to the peculiar Circumstances of her Case; in a Series of Letters to a Young Lady. 12mo. Pp. 160. Wallis. 1803.

AMONG the various assumptions from which revolutionary theorists and teachers endeavour to maintain and inculcate doctrines inimical to order, morality, and religion, one favourite position is, that the individual in his thoughts and actions should totally disregard the species; that his reasoning should have no respect to public opinion, or his conduct to existing establishments. This rule we must acknowledge to have, at least, the merit of being well adapted to the purposes of such philosophists; as nothing can tend more powerfully to the disorganization and anarchy which they so much desire as the complete expulsion of social virtue, and the concentration of all feelings to self alone. This system of ethics is far from being speculatively new, and practically it is very old. There have, in all ages, been men who considered themselves only, without any concern about any others except so far as those others might be instrumental to their pleasure or power. Attila, Genseric, and other barbarians who overwhelmed civilization, appear to have as little minded the judgment or sentiments of their fellow creatures, as the wildest jacobin could desire; yet jacobinism, paramount in its atrocities, has a more perfect exemption from every social sentiment than any former kind of savage ferocity. If we carefully peruse Gibbon, that historian who exhibits the progress and success of enterprising barbarity gainst enervated refinement, who presents the potentates of polished Europe as basely succumbing to Scythian shepherds and Vandal rustics; country after country overrun by barbarising robbers, because their people had not the soul to resist, we shall find that there was with all this lawless invasion and pillage some intermixture of

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the ſocial affections. Alaric and Sarus were not entirely individualized; they had their likings, and there were perſons to whom they would rather do good than evil. They wiſhed to ſtand high in the opinion of their countrymen; and valued their praiſe not merely as a buttreſs of power. Jacobin barbarians and robbers far exceed theſe their prototypes in unconcern about the welfare of their neighbours; and if we trace Attila, a ſhepherd of Scythia, with his Huns deſolating the world; and Buonaparté, a goatherd from Corſica, with his jacobins deſolating the world, we may readily perceive the champion of Jacobin barbarity more thoroughly ſteeled againſt humanity, than the champion of Scythian barbarity. We formerly uſed in ſpeaking of cruelty, to perſonify it by a reference to Attila the Hun; but in his hiſtory we can find no inſtance of ſuch indifference about human miſery, even in that monſter, as a diſciple of Jacobiniſm exemplifies. The adminiſtration of poiſon to thouſands, merely to prevent expence to the preſcriber, was as ſtriking and complete an inſtance of the *individuality*, which the new ſchool of philoſophiſm ſo ſtrongly recommends, as could be adduced. The Corſican, however, has promiſed a much more extenſive inſtance of diſregard to fellow-creatures. He ſays he is to venture five hundred thouſand men on a project in which he admits there is a hundred chances to one that every man of them will go to the bottom of the ocean. This is a ſample of *individuality*, that Godwin, or any of the tribe, will find it difficult to equal. But while Buonaparté is diſplaying his principles, how and where he can, his good friends here are uſing their beſt endeavours in the ſame cauſe. They cannot adminiſter envenomed potions to human bodies; but they can try to poiſon human minds.

The production before us proceeds upon the principle which we mentioned above, that the perfection of doctrines and conduct conſiſts in their conformity to the judgment of the promulger, and the feelings of the agent. In other words, that if A. though ſpeaking rank nonſenſe, conceives himſelf to be ſpeaking ſenſe, or tranſgreſſing every rule of ſociety he conceives himſelf to be doing right; both his underſtanding and morals are thereby juſtified; and B. muſt be extremely illiberal and uncandid if he do not allow to the ſaid A. the credit of wiſdom and virtue. This is the leſſon which *this* defence of Mary Wollſtonecraft Godwin propoſes to illuſtrate. The writings of that noted perſon are already faſt deſcending to the gulph of oblivion which ſo ſoon abſorbs the efforts of ingenuity to outrage common ſenſe; but as many of our readers may have forgotten the details either of her writings or hiſtory, to recall them to our memories we rummaged a cloſet into which we throw literary lumber, and found her *Rights of Woman* in company with Tom Paine's politics and theology; Thelwall's eloquence; the dramatic poetry of Holcroft; and Godwin's philoſophy. Searching a little farther we found her novel of *Mary:* her work on the French revolution we could not find. Her hiſtory alſo we were fortunately enabled to reviſe from

the liberal communication of her affectionate husband to the world. The substance of her story was:—Mary, from her earliest years, would have her own way, right or wrong; disliked her parents because they would contradict her; as she grew up felt herself strongly inclined to conversation with the other sex, and very indignant at the restraints which religion, morality, law, and custom have imposed on certain gratifications; became an authoress; her propensities being uppermost in her mind, wrote a book which she called the *Rights of Woman*, and laboured to prove that women ought not to be subjected to a duty which she found so painful as the preservation of chastity; afterwards proceeded in her own person to bear testimony to her doctrines; in the usual course of such adventures changed gallants, wrote a novel in defence of adultery; married one of her keepers; and, after having so written and acted, died.

This is the amount of her history as particularly recorded by her husband. The British public, with the national sense of moral rectitude on such a character, passed the obvious judgment, that her effusions exhibited ingenuity without sound principles of thinking powers, or, at least, habits of just reasoning: that her moral sentiments were vicious; and her precepts and example, as far as they could have any influence, incentives to profligate manners; that both, therefore, deserved to be reprobated by every votary of wisdom and virtue, and every well-wisher to the order and happiness of society.

To reverse the public judgment, passed on such grounds, is the professed object of our author's appeal to what he calls *nature and reason*; the said nature and reason consisting in the right of an individual to pursue selfish impulse without any regard to the opinions or institutions of society, or to the rules and precepts of the Supreme Being for the government of his creatures; and, if we admit his premises, we must confess his conclusion legitimately follows. If Mary Wollstonecraft was right in following her inclinations, merely because she said she thought she was right: of course she must pass as a very perfect woman, for she did follow them without any scruple or controul. But, says our author, we are not only to consider her character, we must also take into the account the circumstances by which it was formed. It seems she and her family by no means harmonized in their sentiments; she disregarded the praise or censure of her father, mother, and brothers; hence she learned to despise the opinion of the public. One part of this reasoning we admit, that a discordant member of a family is not likely to be a very agreeable member of society; but in admitting the probable effect, we neither justify the effect nor the cause; we cannot allow that because Miss, in the early part of her life, had been in the habit of quarrelling with her sisters, brothers, father and mother, therefore she is to quarrel with the whole world, and to defy public opinion. Leaving her paternal house, her efforts to procure a subsistence by the exertion of her talents and industry, were meritorious as to object. The subjects

jects which ſhe choſe, and the doctrines which ſhe inculcated, though in many reſpects vicious, were ſtill more remarkable for extravagance and abſurdity; and though reprobated by every ſound judge at the time, would now be forgotten were it not for the injudicious zeal of her panegyriſts. In the courſe of her literary purſuits ſhe became attached to Mr. Fuſeli, and finding ſhe could not accompliſh her deſire with one man ſhe went to another. Of this transfer our author gives the following account. Mary Wollſtonecraft to drive love out of her head went to France, in the cloſe of 1792; was "a decided friend (ſays the writer) to the cauſe of *rational liberty*; and, as ſuch, could not fail of an introduction to ſome members of the popular party." At this period our readers muſt recollect the popular patrons of *rational* liberty were chiefly Robeſpierre, Danton, and Marat, and their no leſs rational aſſociates, who, having overthrown the monarchy, were preparing to imbrue their hands in the blood of their ſovereign. This, however, we only notice, *en paſſant*, as a ſample of the political ſentiments of Mary Wollſtonecraft's defender; and we muſt ſay, that in his politics and ethics he has the merit of perfect conſiſtency. Inſtructed by theſe preceptors, ſhe compoſed her *Hiſtory of the Cauſes and Conſequences of the French Revolution*, on which notable production our author paſſes a judgment which demonſtrates his critical powers to be ſuitable to his reaſoning and ſentiments. This work, he ſays, "in judicioufneſs of general remark as an analyſis of political events, and correctneſs of hiſtorical narrative, is not *ſecond* to the Hiſtory of the Decline and Fall of the Roman Empire." Whilſt thus *uſefully* employing her time and talents, ſhe commenced her intimacy with Imlay, on which her advocate delivers the following opinion. "When Mary Wollſtonecraft gave to this ſecond perſon an intereſt in her heart, ſhe ſeems to have adopted the moſt efficacious mode of removing all traces of her former attachment, and of obviating its recurrence. I am induced to believe that ſhe admitted the acquaintance of the latter perſon in order to fix her affections in conſequence of her relation to him; rather than imagine that her affections were transferred from Mr. Fuſeli to him, prior to the commencement of their intimacy. The one, as far as we are informed, was a diſengaged, and therefore an *attainable* object; the other, certainly not ſo. If affairs ſtood really thus, and I muſt confeſs that I diſcover not the ſmalleſt objection to this ſtatement, it will be evident that the connection, on her part at leaſt, and her's is the only part I will undertake to palliate, was founded in *prudential* motives." The *prudence* here the reader will perceive was not worldly wiſdom, but the diſcovery and application of means for weaning her affections from Fuſeli: that ſhe might get the better of a paſſion that was not requited ſhe became a kept miſtreſs. The amount of this doctrine reſpecting her prudence is, that if a young woman be croſſed in love, and wiſh to be cured of her paſſion, the effectual remedy is *fornication*. Here our author, who appears to be a kind of ſentimental man, will exclaim againſt this term as ill adapt-

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ed to the refined and delicate Mary Wollſtonecroft; but we Anti-Jacobin Reviewers ſhall never ſacrifice truth, virtue, and religion; nor fail to brand vice in the *appropriate* language. *Miſs* Mary lived as a courtezan with this Mr. Imlay, and as a courtezan ſhe is to be rated. The defence of this part of Mary's conduct, according to her advocate, is to be ſought in the *exerciſe of her private judgment*. Mary *judged* it expedient to commit fornication with Mr. Imlay, and therefore ſhe was right in the ſaid commiſſion. If this were an apology for Mary Wollſtonecraft, it would be an apology for every other young woman who, as Charlotte Smith would phraſe it, erred from the ſuſceptibility of too tender a heart. Suppoſe one of theſe ſuſceptible ſpinſters, which is no improbable caſe, were brought before a magiſtrate for baſtardy, and being charged with the crime, were to anſwer, pleaſe your worſhip, in my own private judgment I ſtand juſtified for what I have done, and therefore ſhould be acquitted by you, ſhould not we think the woman out of her ſenſes? or if a counſellor were to plead for her on theſe grounds, ſhould we not think him out of his ſenſes? and ſuch an argument before a judicial tribunal would not be more abſurd in favour of a perſon violating the laws of the country, than ſuch an appeal to public opinion in favour of one by whom it was avowedly contemned. Her apologiſt will tell us, that ſuch contempt aroſe from the circumſtances of her education; whenceſoever it aroſe, a perſon who diſavows the authority of the rules and inſtitutions which ſociety deems neceſſary for the repreſſion of vice, and the ſecurity of its own exiſtence, cannot expect countenance from that ſociety. Every Chriſtian community reprobates a concubine as a votary of ſin and of infamy. Mary Wollſtonecraft knew this very well, ſhe became a concubine, and deſervedly experienced the ſhame of concubinage. Are the religious and moral ſentiments of Britons to be changed to accommodate Mary Wollſtonecraft and her advocates? We do not ſay that Mary Wollſtonecraft was worſe than any other woman that converſes with divers men, merely that ſhe is no better; and that any appellation ſuitable to one of thoſe ladies, who on the loſs of one gallant have recourſe to another, entirely befits Miſs Mary Wollſtonecraft, who, as both her huſband and advocate inform us, was repeatedly in keeping. As ſuch apologiſts cannot alter Britiſh ſentiments, ſo neither can they alter the import and ſignification of the Engliſh language. If our author will turn over in Johnſon's Dictionary to a word which the adventures of Miſs Mary may very readily ſuggeſt, he will find the firſt ſenſe annexed to the denomination in queſtion—"*a woman who converſes unlawfully with men*;" and this Miſs Mary was; her panegyriſts may ſtrain ſentimental refinements, or metaphyſical niceties as far as they pleaſe, but they cannot change the diſtinction between right and wrong, annihilate facts, or prevent the application of an appropriate term to one individual any more than to others of the ſame conduct and calling. The apologiſt introduces a dialogue between Mary and a Cenſor of the old ſchool, in which, of courſe, he

he gives his heroine the better of the argument. Our author agrees with Mr. Godwin in admitting that, in the preſent imperfect ſtate of ſociety, concubinage ought not to be generally practiſed, nor until man be advanced to a farther ſtage in perfectibility: but in the individual caſe of this *incomparable* woman, there was an apology for her individually.

"Mary Wollſtonecraft," he ſays, "formed her own theory; deducing it from the different views ſhe had taken of the ſtate and nature of man. Upon that theory ſhe boldly ventured to *make an experiment in her own perſon;* and her biographer has informed us of one reaſon for her neglecting to avail herſelf of what ſhe denominates—*vulgar precautions*; which circumſtance ought more ſtrongly to have bound her huſband (for in this ſacred light ſhe regarded the perſon of her choice) to her, upon every principle of honour and gratitude.—Alas! for her peace; and for her credit with the world! her experiment failed! But where muſt we ſeek for the cauſe of the failure?—Not in the eſſential falſhood of her theory; but in her miſtaken choice of an aſſociate."

"The aſperſors of Mary Wollſtonecraft exult at her diſappointment, regarding it as a demonſtration of the fallacy of her ſyſtem. That her ſyſtem was imperfect, and by no means adapted, conſidering the preſent ſtate of ſociety and manners, for general application, has been already admitted; but that it is erroneous, becauſe it is incomplete, we muſt be permitted to doubt; till the objectors have produced, at leaſt, one human ſyſtem, that is complete in all its parts, and uniformly effective upon every application. *Her's is certainly founded in nature and reaſon*, and ſo far is conſidered with truth; it is therefore well adapted for the conſcientious moraliſt and philoſopher: but it is inapplicable to perſons of groſs appetites and vulgar apprehenſions; that is, to the great maſs of mankind." We Anti-Jacobin Reviewers acknowledge ourſelves to be totally deficient in that *nature and reaſon* which would vindicate ſyſtematic fornication, and are neither the conſcientious moraliſts nor philoſophers that would ſanction profligacy. We have ſuch groſs and vulgar apprehenſions that we deem a concubine—a concubine, whether her adventures be narrated under the name of Mary Wollſtonecraft or Mary Flanders, Nancy Parſons, or any other of the ſiſterhood, through either the intention or folly of their biographers or apologiſts for a time reſcued from oblivion by infamy; and we truſt the ſound heads and hearts of Britons (with the exception of a few extravagant ſcioliſts and malignant jacobins) will always regard vice with equal abhorrence. To theſe animadverſions we are drawn by this ſilly and impotent attempt to confound the principles and ſanctions of moral duty, otherwiſe we ſhould have no more thought it neceſſary to cenſure Mary Wollſtonecraft, and her obſolete ravings, than of ſtirring the aſhes of her deceaſed friend, the Analytical Review. Will not her friends, or pretended friends, let the poor woman reſt in her grave? They may be aſſured that Mary Wollſtonecraft's eſtimation is fixed as long as her

her memory laſts, and Britons continue to think and feel wiſely and virtuouſly, and that the nature and reaſon which they ſupport are not Britiſh nature and reaſon.

Sermons on various Subjects, doctrinal and moral, ſelected, abridged, and tranſlated from L'Année Evangélique of F. J. Durand, Miniſtre du St. Evangile Profeſſeur Ordinaire dans l'Académie de Lauſanne, &c. &c. By the Rev. Richard Munkhouſe, D. D. of Queen's College, Oxford; and Miniſter of St. John Baptiſt's Church in Wakefield. 8vo, Pp. 395. 7s. Rivingtons.

THE originals of theſe diſcourſes have gone through three editions, and are well known on the Continent for their unaffected piety, and their purity of ſentiment, on the genuine principles of patriotiſm and religion. Their venerable author is ſtill living at Lauſanne, "where he continues to exerciſe the functions of his miniſtry in good health, and with unimpaired faculties, at the advanced age of ſeventy-ſix years." All his writings exhibit the warmth of his attachment to the people among whom he reſides: he has borne up, to the laſt, againſt the calamities of unhappy Switzerland, and the overwhelming torrent of anarchy and infidelity that of late years has deluged ſo great a portion of the continent of Europe. "No man can poſſibly be more fully convinced of the abſolute neceſſity of religion and good morals to the comfort and ſtability of all human inſtitutions, and civil forms of government, than this venerable divine. Accordingly we have the ſtrongeſt internal evidence to induce us to conclude, that he let ſlip no opportunity (either from the pulpit, the chair, or with his pen) of ſedulouſly inculcating on the Swiſs thoſe principles, which might moſt powerfully incline them to ſobriety and virtue; and of ſupplying them, from time to time, with ſuch neceſſary inſtructions, as might direct them how to avoid the evil, or chuſe the good, in every conjuncture more immediately connected with the glory of God, and the proſperity of their commonwealth." Dr. Munkhouſe has refrained from entering, at preſent, into a detail of ſuch particulars of the life of Durand as have already come to his knowledge, in the expectation that ſhould this volume be favourably received, of which there appears to us little doubt, an opportunity may hereafter occur of doing it more at large, and with greater accuracy and authenticity; the reverend author having himſelf engaged to ſupply him with the outlines of his hiſtory.

The preface to the preſent work is well written, and breathes the genuine feelings of a Briton rouſed to indignation by the inſidious conduct of a venal and unprincipled faction, and ſympathizing in the misfortunes of a brave but fallen people.

"What a leſſon—what an inſtructive and memorable leſſon is here taught all thoſe—*Britons, above other men*—who either have hitherto been,

been, or who ſtill continue to be, on queſtions more eſpecially of a political nature, peeviſh and perverſe; who murmur at the portion of good things which is allotted to them, and which they ſo unthankfully enjoy!—who are impatient of civil, as well as religious reſtraints; and are the infatuated advocates for change (unintimidated by the dread of the almoſt certain horrors that await it) merely in the idle expectation of removing imaginary evils, or with a fooliſh hope of thereby ſecuring to themſelves unattainable bleſſings!"

The whole of the Preface is exceedingly intereſting.

The ſermons are twenty-ſeven in number. Their ſtile is a happy medium betwixt the general turgid declamation of French ſermons, and the dry ſcholaſtic, and argumentative diſcourſes which often flow from our preſs. The French pulpit compoſitions deal too much in the *copiâ verborum*, their matter being often loſt amidſt the multiplicity of ornament. It was on this account that Dr. Munkhouſe was induced rather to abridge the ſermons of Durand, than to preſent the public with a tranſlation of them at length. The diſcourſes of the preſent volume are, he informs us, compreſſed into about one third of their original bulk. The ſelection ſeems to have been made with great judgment, and if we may form an opinion from the known talents of Dr. Munkhouſe, nothing intereſting has been left behind. The language is impreſſive and manly, and this publication may ſerve to convince the world that it is poſſible to adapt French ſermons with effect to an Engliſh auditory, a ſubject that has often been diſputed.

The ſubjects of theſe Sermons are—*The danger of falſe philoſophy.—The fear of man.—The variety of religious opinions.—Jeſus Chriſt having the words of eternal life.—On ſuperſtition.—The hearer convinced.—The ſtrait gate.—The centurion.—Jeſus Chriſt demanding an entrance into our hearts.—The character of Chriſt's ſheep.—The woman of Canaan.—The choice of Aſaph.—The ſinful woman fleeing for ſuccour to Jeſus Chriſt.—The danger of relapſing into ſin.—The incompatibility of the two ſervices of God and Mammon.—The crime and puniſhment of Ananias.—St. Peter healing the lame man.—The advice of Gamaliel.—Paul before Felix.—The excellency of the Goſpel.—St. Paul's wiſh for Agrippa.—The neglect of ſalvation puniſhed.—The example of Chriſt.—The happineſs of dying in the Lord.—On the immortality of the ſoul.—The laſt judgment.—The promiſes of Beatitude.*

We preſent our readers with an extract from the ſermon entitled, *The ſtrait Gate*, as a fair ſpecimen of the ſtile in which this tranſlation is executed.

"*Faith* is abſolutely required. Now how many are there, who appear to be totally unprovided with this active principle. It is not neceſſary to inveſtigate the annals of the world for proofs of this aſſertion, nor to carry our reſearches back to thoſe ages of error in which the Jewiſh people were excluſively in poſſeſſion of the ordinances and ſtatutes of the Almighty—in which every thing was acknowledged for God, but the true God himſelf. Nor yet is it neceſſary to have recourſe to periods leſs remote, when notwithſtanding the glorious light of the goſpel, ſo many vaſt regions were ſunk in darkneſs, ignorance, and ſuperſtition. Our own age ſupplies us with

with a melancholy demonſtration of the fact. Where—who are the children of light in theſe our times? Are they thoſe fools and blind, who deny the exiſtence of a Supreme Being, and who ſay in their hearts, 'There is no God?' Are they thoſe raſh, thoſe daring infidels, who revolt, and openly break into rebellion; who outrageouſly attack the moſt awful truths; exerciſing all their ingenuity, and exerting their whole might to ſap the foundations of revealed religion—the chief, I had almoſt ſaid the only conſolation of which the human heart is ſuſceptible? *who* ſhall number the multitude of thoſe that 'ſpeak evil of things which they know not?' Do you require to be informed where you are to look for the exiſtence of theſe impious men? I anſwer—Every where. In the ſchools of a vain and worldly wiſdom; among the gay, and diſſipated, and indolent, whoſe chief concern is—the having of nothing to do: among thoſe of a lower condition; nay, even among the meaneſt and moſt obſcure claſſes of ſociety. What a variety of deſtructive publications, adapted to every age; to every capacity however ſlender, and to every taſte however profligate, is, with a miſchievous hand, and with deſigns the moſt malicious, ſcattered over the country! Not a county, a city, not a town or village, but what is within the reach of their circulation. They are ſought after with eagerneſs, and read with delight. When the attributes of God are ſingled out for their remarks, or made the ſubjects of their inveſtigation; when theſe inſolent ſcioliſts dare to diſcuſs the ineffable ſecrets of the Divine will, the wonderful works of God's power, the inexhauſtible treaſures of his mercy, or the tender cares of his providence, the very extravagance of their blaſphemies enſures their ſucceſs."

As a ſpecimen of genuine and unaffected piety we ſelect the following paſſage, inculcating the propriety of prayer, from the ſermon entitled, *The Woman of Canaan.*

"And does it not ſeem as if the Almighty was deſirous of affording us every poſſible means of drawing nigh unto him? Every thing invites us to the exerciſe of prayer; every thing conduces to facilitate the practice of this duty. When, for inſtance, we look up towards heaven, how eaſy is it for each of us to ſay—'*There* is the immortal abode of my Creator; *there* is my country: Grant, O good Lord, that my converſation may be that of an inheritor of heaven!' In contemplating the earth, this theatre of viciſſitudes, where every thing continually changes; which preſents to us nothing certain but death; which holds out to us no place of ſure refuge from its cares and diſquietudes but the grave; how eaſy it is to ſay—'Lord, wean my affections from the periſhable things of this world: turn away mine eyes leſt they behold vanity!' When we reflect on the miſeries of this ſublunary ſtate, and call to remembrance thoſe ſacred ties which bind us to the whole human race, how eaſy, how natural is it, devoutly to exclaim—'Heavenly Father! comfort the afflicted, give ſight to the blind, and pour down thy bleſſings upon all thy children!' When we are engaged in the public exerciſes of religion to ſay—'Create in me a clean heart, O God; and renew a right ſpirit within me!' When we lie down to reſt, how unſpeakable the ſatisfaction to be permitted—to be *encouraged* even to call on the name of *Him*, who, as we repoſe in the image of death, may conſign us over unto death itſelf, and with devout confidence and reſignation to ſay—'O Lord, I commit my ſoul into thy hands; grant that my body, under thy almighty care and protection, may reſt in peace!' In the morning

morning when we riſe up, how grateful is it to pay our early homage to *Him*, of whom we hold all that we poſſeſs; to render thanks for our continued exiſtence, to devote ourſelves entirely to Him, and with a pious elevation of ſoul to ſay—'Bleſs thy ſervant, O Lord; remove far from me all evil accidents, and grant that I may devote to thy glory, and my own ſalvation, the day thou haſt permitted mine eyes to behold, and for which I am ſolely indebted to thy mercy!' When we ſit down at table, what more natural to each of us, than to call to remembrance for a few moments Him, that feedeth the young ravens, and miniſters to the neceſſities of all his creatures; to open our hearts to the moſt lively ſentiments of gratitude, and to render to our bountiful preſerver, love for love! At the commencement, during its continuance, and at the concluſion of the day, to addreſs to Almighty God, this humble petition: 'O thou, without whoſe aid the labour of thoſe that build is vain, beſtow a bleſſing, I beſeech thee, on my ſtudies, on my commerce, on my occupations and engagements!' In the midſt of worldly purſuits, is it to interrupt our happineſs, is there any fear of drying up the ſource of our pleaſures by purifying, by ſanctifying them in the ſweet remembrance of our heavenly benefactor? Thus it is, my friends, that the whole world is the temple of the Chriſtian. And after this manner ought we at all times, and in all places, to adore the greateſt and beſt of Beings, to extol His glorious perfections, and humbly to offer up prayers, praiſes, and thankſgivings to the Father of Lights, from whom proceeds every good and perfect gift, and whoſe tender mercies are over all his works!

In diſcourſing on *the excellency of the Goſpel*, after aſſerting that the wiſdom which Paul preached was neither of this world, nor of the princes of this world, but the wiſdom of God, the author proceeds:

"In order to eſtabliſh this aſſertion, the apoſtles adduced numerous convincing facts; facts the moſt genuine and indiſputable, many of which were of recent occurrence, and even exiſting at the time. They quoted thoſe hiſtorical books, doctrinal and moral, which were committed from generation to generation, for many ages, to the care and cuſtody of a people, ſeparated from every other people; and they called upon the Rabbis themſelves to authenticate the antiquity, and declare their belief in the divinity of theſe volumes. They adduced the prophets, who were ſucceſſively ſent into the midſt of them, to teach the knowledge of the true God, to preſerve them from idolatry, to which they were unhappily addicted, and, above all, to characterize and announce the Meſſiah, whom they anxiouſly expected. They quoted the ſtriking predictions of thoſe prophets; predictions which had anticipated all the circumſtances of the redemption of the world by Chriſt Jeſus, and which were clearly and ſatisfactorily fulfilled. They adduced the miniſtry of their Lord, the unparalleled holineſs of his life, the ſplendour of his virtues, and the variety, number, and greatneſs of his miracles; all of which were fully atteſted by many then living, who had been eye-witneſſes of them—to the truth and certainty of which there ſtill remained the moſt direct and credible atteſtations. They adduced the teſtimonies which had been given even by Herod and Pilate, in confirmation of his innocence; the flagrant injuſtice of his condemnation; his ignominious death, which was accompanied and followed by new, and, till then, unheard of prodigies; his glorious reſurrection from the dead, and his aſ-

ceſſion

cenſion into heaven. They referred to that miraculous effuſion of the ſpirit of God, which, according to the promiſe of Jeſus Chriſt, was ſhed abroad upon them at Jeruſalem; to the extent and ſtedfaſtneſs of their faith; and to thoſe ſupernatural attainments which could neither be attributed to their education, nor talents: witneſs their former modes and habits of life—the admiration alſo of their kinsfolk, friends, and fellow-citizens. They referred to all thoſe ſtrange languages which they all ſpake with ſo much fluency; which they never learnt, nor could have learned: to that power, that zeal, that attachment, and that courage by which they were ſtimulated and enflamed, and which had all at once taken place of their luke-warmneſs, their weakneſs, their diſaffection, and puſillanimity. They referred to the rapid and wonderful progreſs that had been made in the propagation of the goſpel; to the vaſt tracts of country they had traverſed, and to thoſe different nations which had actually received the law from their mouth. In a word, they adduced the miracles which they had themſelves already wrought, and the effectual power of working others, in the name of Chriſt crucified—Chriſt raiſed from the dead. And while they inſiſted on their own frailty and inſignificancy, they from this very circumſtance inferred, that this magnificent work—theſe wonderful operations—were attributable to God only. 'We have (ſaid they) this treaſure in earthen veſſels.' 'God hath choſen the weak things of the world to confound the things that are mighty, that no fleſh ſhould glory in *his* preſence."

Theſe ſermons are ſo uniformly excellent that we cannot too ſtrongly recommend them to the notice of our readers. Dr. Munkhouſe has promiſed a ſecond volume if the preſent ſhould meet with a favourable reception from the public. We hope and truſt that he will not be diſappointed. He ſays the additional ſermons are prepared, and that they contain ſubjects generally adapted to the ſervice of our Church from Advent to Trinity Sunday inclusive; a period which embraces the whole of the great faſts and feſtivals.

POLITICS.

The Subſtance of the Speech of the Right Hon. William Pitt, in the Houſe of Commons, on Monday, May 23, 1803, *on the Debate on the War.* 8vo. Pp. 30. 1s. Nicol. 1803.

THIS is a very brief outline of one of the moſt animated and impreſſive ſpeeches ever delivered in the Britiſh Parliament. The conduct of France, her continued acts of inſult and aggreſſion, and her inveterate enmity to this country, are placed in a ſtrong point of view, and, when urged with that reſiſtleſs eloquence which ſo eminently mark the ſpeeches of Mr. Pitt, could not, we ſhould think, fail to make a ſtrong and laſting impreſſion on the minds of all who were ſo fortunate as to hear it. We concur, moſt fully, with Mr. P. in lamenting "that his Majeſty's miniſters had contented themſelves with merely applying to the French government to withdraw" the military ſpies whom the Firſt Conſul ſent over in the guiſe of commercial agents, "and had not at once adviſed his Majeſty, by his own authority, to order them to depart the kingdom within twenty-four hours, reſerving

ſerving it to himſelf afterwards to require from France the reparation due for ſo groſs an inſult. Such a line of conduct would, aſſuredly, have been more manly and dignified than that which the miniſters adopted. Firmneſs and deciſion with ſuch a tyrant as the Corſican uſurper can alone produce any beneficial effect; while mildneſs and puſillanimity can only increaſe his inſolence, and ſtimulate him to freſh acts of aggreſſion. This was ever our declared opinion, which events, alas! have but too fatally juſtified.

A Vindication of the Cauſe of Great Britain; with Strictures on the inſolent and perfidious Conduct of France, ſince the Signature of the Preliminaries of Peace. By William Hunter, Eſq. of the Inner Temple. 8vo. Pp. 72. 2s. Stockdale. 1803.

"THERE are particular moments," ſays Mr. Hunter, "in the hiſtory of empires on which their fate may be ſaid to balance, and on which, according to the councils that are purſued, and the meaſures that are reſorted to, their future proſperity or adverſity depends. The Britiſh empire appears to have arrived at that critical conjuncture, and the events of the enſuing year will probably decide its deſtiny for ages to come."

The criſis of our fate is certainly near at hand, and moſt true it is, that, on the wiſdom of our councils, and the vigour of our conduct, at this aweful period, not only will depend our future proſperity or adverſity; but whether or no Britain ſhall henceforth be ranked among the independent powers of Europe; not whether ſhe ſhall exiſt great, free, and flouriſhing, but whether ſhe ſhall exiſt at all. And if there be any member of his Majeſty's councils, who is not deeply impreſſed with this ſolemn and important truth, he is wholly unfit for his ſituation, and utterly incapable of giving proper advice, at ſuch a period.

Mr. Hunter declares himſelf to have ever been decidedly adverſe to the Peace of Amiens, for reaſons which he explains, and which are ſimilar to thoſe which we have, at different times, aſſigned to our readers, for diſapproving that treaty, which we ſhall never ceaſe to conſider as having laid the foundation for the ruin and degradation of our country.

"With the juſtneſs of this reaſoning," adds our author, "I thought I might reſt ſatisfied. Why therefore we (much as I deplored the dreadful neceſſity of the hoſtile poſition we had, for ſo many years, been compelled to aſſume) ſhould have been the firſt to ſubmit, not to ſlight and trivial, or even moderate, ſacrifices, (for to thoſe I ſhould not have objected) but to ſacrifices, which wounded the pride, which tarniſhed the honour, and which almoſt endangered the exiſtence of the ſtate, I was at a loſs to comprehend. Why we ſhould alſo have ſelected (ſplendid as our annals are) the moſt triumphant moment of our hiſtory, for ſuch a ſignal act of humiliation, was matter, to my mind, of ſtill ſeverer affliction and deeper aſtoniſhment. Let us for a moment pauſe: and recollect the proud eminence on which we ſtood on the very day the preliminaries were ſigned. On whichever ſide we looked, the vantage ground was ours. To whichever quarter of the globe we directed our attention, what could we diſcover but routed armies and diſcomfited fleets, flying before the irreſiſtible energy of Britiſh valour, or ſuing to its humanity for mercy. Both our naval and military heroes were achieving deeds of glory faſter than fame could publiſh them to the world. We had juſt proved what the united efforts, and the undaunted ſpirit, of a free country was willing to attempt, and able to accompliſh.

We had juſt preſented to the eyes of aſtoniſhed Europe, the ſplendid ſpectacle of a ſmall but independent ſtate, with invincible fortitude, entering the liſts againſt the moſt powerful combination that, ſince the cruſades, has been formed in Europe; and not only engaging in the conteſt, but coming out of it victorious. Before there was ſcarcely time for deliberation, with a promptneſs and hardihood which hiſtory cannot parallel, we had already chaſtiſed one of the principal confederates in that infamous convention, and, by a defeat which threatened the ruin of his capital, had compelled him to ſeparate himſelf from his allies. Whilſt the navy of Britain was accompliſhing theſe glorious achievements before the very ramparts of Copenhagen, the fineſt troops of France were ſurrendering in Egypt to a Britiſh army. On what principle, therefore, either of neceſſity or expediency, we ſhould, at ſuch a moment, amidſt this blaze of conqueſt and renown, have condeſcended to ſign this Treaty of Amiens, I never ſhall be able to conceive.

"Was it poſſible that the moſt ſhallow politician, that the man leaſt diſtruſtful of the views of the French Republic, or leaſt converſant in the political ſtate of Europe, could have entertained a hope, even a remote hope, that any ſolid and durable pacification could have grown out of ſuch terms? I, at leaſt for one, totally deſpaired of ſuch a conſequence, and the event has ſhewn that my fears were not miſplaced.

"The peace was however concluded. We had purchaſed it at a price, far beyond its value, in my eſtimation, on ſo precarious a tenure; but no more than it was worth in the judgment of its contrivers. How defective that judgment has been, our preſent ſituation proves; nor can any excuſe juſtify an act of ſo much indiſcretion, and pregnant with ſo much miſchief, except a thorough conviction of its imperious neceſſity. Their views were no doubt honeſt, but their error is deeply to be regretted."

Mr. H. purſues this train of reaſoning, after obſerving, that bad as the peace was, we were bound in honour to obſerve it; and, in fact, did religiouſly obſerve it: and then proceeds to expoſe the fallacy of their arguments who contend that the peace was not *abſolutely* bad becauſe it ſecured to us an acceſſion of colonial territory; and to ſhew that it can only, conſiſtent with reaſon and common ſenſe, be conſidered in a *relative* point of view; and ſo conſidered he maintains it was wretchedly bad.

"Our chief aim," he juſtly obſerves, "ſhould have been to curb the ambition of France by humbling her pride. And had we not already proved ourſelves equal to the taſk? Had we not deſpoiled her of her moſt valuable appendages in every quarter of the globe? Had we not annihilated her commerce? Had we not crippled her fleets? Had we not vanquiſhed her armies? Thus reduced and beaten at all points, with ſo much in our actual poſſeſſion wreſted from her, with nothing in her poſſeſſion wreſted from us, on what principle of fairneſs or policy, ſhould we have acceded to terms of general reſtitution? With ſuch advantages in our hands, we ſurely, without running the riſk of being accuſed of avidity, might have ventured to retain ſomething, if it had only been to exhibit to the world a trophy of French inferiority. Powerful as we were, we ſhould have availed ourſelves of our fortune; and have inſured our repoſe by rendering it the decided intereſt of France not to diſturb it. If the deſire of peace had been mutually ſincere, a fair baſis of accommodation might have been eaſily agreed on. If France rejected ſuch a baſis, her refuſal and pretentions ought to have been candidly laid before the country, which, with an indignation

under

under which the enemy would have ſmarted, would have ſpurned at any abject arrangement."

The author next remarks, that no fair inference can be drawn, in favour of the peace, from the general expreſſions of joy evinced at the time, which he aſcribes to a very natural impulſe of the human mind, "peculiarly adapted to operate on the multitude with a preponderating bias, conſidering how they had been deluded, and worked upon, by artful and deſigning men, both as to the cauſe and object of the war; conſidering how their credulity had been practiſed on, even to the belief that all their hardſhips and ſufferings, nay, the very viſitations of Providence, were ſolely attributable to that unfortunate ſtate, and that the inſtant peace was reſtored, taxes would terminate, manufactures would flouriſh, trade would revive, the neceſſaries of life would overflow, and every one would find abundance without labour, and affluence in the boſom of diſſipation. But this deluſive dream ſoon vaniſhed: nature purſued her courſe: their views were diſſatisfied; and their expectations diſappointed: and, inſtead of the real ſubſtantial bleſſings of peace, they found they had only obtained a treacherous truce, ten times more vexatious and deſtructive than declared hoſtility."

In conſidering the conduct of France ſince the treaty of Amiens, or rather, correcting himſelf, "of Buonaparté (for every thing, in the end, reſolves itſelf into the perſonal conſequence of this upſtart deſpot) towards this country," he truly characterizes it as "an uninterrupted and ſyſtematic ſeries of hoſtility without bloodſhed, and of abuſe without facts." And, with equal juſtice, he obſerves, "It is totally impoſſible to peruſe the diplomatic correſpondence, which has lately been ſubmitted to the public, without being aſtoniſhed at the inſolence of France, and the forbearance of Britain." Notwithſtanding the continued acts of aggreſſion committed by the former, "ſtill the Britiſh government, with, I will even ſay, a puſillanimous and culpable deſire of tranquillity, proceeded in the work of peace; and, evident as the deſigns of France were, continued to give proofs of its ſincerity, by the ſurrender of our conqueſts, in obedience to the engagements contained in the Treaty of Amiens. Now I do maintain, that the Treaty of Amiens had been already infringed by France on various occaſions; and, in a manner that was, palpably, not the effect of caſualty, but deſign. A plan of groſs inſult and violent aggreſſion, had, from the commencement, been purpoſely adopted, and uniformly purſued; a plan, not only humiliating and dangerous to Great Britain, but ſubverſive of the rights and intereſts of mankind. And if there is ſtill alive one ſingle ſpark of unſtifled animation in the feelings of abuſed and degraded Europe, that ſpark will yet kindle into re-action. What is become of the honeſt indignation of mankind? Is our ſyſtem reverſed? Are the conſtitutional inſtincts of the human frame extinct? Is the order of nature inverted? Are we ſo tame, are we ſo abject, are we ſo pitifully cowardly and contemptible, as to ſee our moſt ſacred privileges invaded, our deareſt prejudices deſpiſed, our wiſeſt inſtitutions diſſolved, our moſt generous feelings inſulted, every benefit for which we live, and move, and have our being, trampled upon and polluted, without the endeavour of reſiſtance, or the hope of redreſs? Are we to behold all theſe tragical and diſgraceful ſcenes, perpetrated on the public theatre of human life, as indifferent ſpectators, and to let them paſs by, without the valour of exertion, the conſolations of experiment, or even the timidity of complaint?"

Would that all the princes of Europe felt the ſame ſpirit which animates

the boſom of this truly Britiſh writer! But, alas! we fear, the hope is vain. "The infamous report of that incendiary," Sebaſtiani, is regarded by Mr. H. as a fortunate circumſtance, inaſmuch as it tended to open the eyes of all men to the perfidious views and miſchievous deſigns of the Corſican uſurper. Of the impudent applications of the French government for deſtroying the freedom of the Britiſh preſs, our author ſpeaks with becoming animation.

"In the firſt requiſition, every human being that inhales the vital air of Britain, or is intitled to the protection of its laws, is peculiarly intereſted; for, if there be one privilege which we cling to with warmer attachment, which we hold dearer and more ſacred, than another; which we have more ſtrenuouſly ſtruggled for; and from which we would part with keener reluctance, it is this. What anſwer then, but the one ſhe received, could France expect to ſuch an application? But whilſt ſhe was complaining of the freedom of diſcuſſion, purſued by the journaliſts and other periodical writers in this country, what was her own conduct? Was ſhe not rendering her own official paper, the public channel of calumny and ſlander; the authoriſed vehicle of every term of outrage and abuſe, againſt the people, the government, and the monarch of England, which the vindictive rage of party could dictate to the ſcurrilous malice of impotent revenge? It would have ill become the dignity of the Britiſh government to have engaged in a paper war; or to have condeſcended to notice, through a ſimilar channel, theſe falſe and acrimonious attacks. But am I to be told, that I, as an individual, am to honour and reſpect their author? or, if I feel the inclination, that I am bound to refrain from replying to his charges and inſinuations? If I were to go to Paris, and to be introduced to the chief conſul at his court, (an honour, however, I by no means covet,) I ſhould certainly pay reſpect to the office he holds.* But when he chuſes to deſcend from his high ſtation, to the employment of libel-writer in the *Moniteur* or Hamburgh Gazette; when he chuſes to traduce our laws; to vilify our govern-

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"* At the moment I was writing the above, I received the account of the arreſt of the Engliſh in France. This is, no doubt, a violent, unwarrantable, unjuſt, and mean, meaſure on the part of the French government. The reaſon they give for their conduct, is alſo perfectly puerile and nugatory. A formal declaration of war by the mouth of an herald at arms, ſo far from being regarded as neceſſary, is, in theſe days, ſcarcely ever reſorted to. Ordering a reſident ambaſſador to quit a country, without taking leave, is a ſufficient public intimation of your determination. As far as concerns the unfortunate people belonging to this country, who have been thus unexpectedly entrapped, thoſe who went to France for the recovery of health, for buſineſs, or even to ſatisfy a very excuſable curioſity, are certainly deſerving of commiſeration: but thoſe who went to viſit the Chief Conſul, to expreſs their ſurpriſe at his magnificence, and their veneration for his virtues; to idolize his power, and to flatter his vanity by a regular attendance at his court, have been properly rewarded for their pains. It is, indeed, a matter of pretty general regret in this country, that a few other noted characters, who have been obſequious in their devotion, and loud in the praiſes of Buonaparté, have eſcaped. A few months rigorous confinement in a French priſon would have given them a very uſeful leſſon, and have afforded them a fit opportunity of correcting their ſentiments."

ment;

ment; to abuſe our king; and even to aſſert, that England cannot contend ſingle-handed againſt France; he ſurely lays himſelf open to retort from any one, who is diſpoſed to refute his falſehoods, or notice his gaſconades. The preſs, thank God! in this country, is not under the controul of the executive government; and what the government would not dare to do in its own defence, it could hardly be ſuppoſed, it would be prevailed on to attempt, at the arrogant requiſition of a foreign power. How then could Buonaparté be ſo befotted as to imagine, that he had ſufficient influence to alter the fundamental principles of our legiſlation; to make ſo dangerous an inroad on our moſt eſſential privileges; to batter down one of the firmeſt ramparts which guard our conſtitutional rights. Not, however, that the licentiouſneſs of the preſs is, by any means, ſcreened from penalty or reſtraint. We have courts of law, unconnected with executive authority, where theſe abuſes are inveſtigated and puniſhed. To them, Buonaparté, if he found himſelf aggrieved, might have applied for redreſs. There his cauſe, like that of another, would have been attended to, and a Britiſh jury, in returning their verdict, would have dealt him out juſtice, and would have been equally uninfluenced by the greatneſs of his power or the infamy of his crimes.* What, in fact, is this man, that he ſhould, for a moment, preſume to conceive that he could, in defiance of the opinions and will of the country, change the courſe of the conſtitution, and the forms of our judicial proceedings. Let him recollect, the anſwer which Queen Anne returned to the remonſtrance of Peter the Great. Let him recollect, that the late Queen of France, and the late Emperor of Ruſſia, appeared as ſuitors in a Britiſh court of juſtice; and do not let him imagine, that we ſhall be induced to depart from eſtabliſhed modes and cuſtoms, to feed his vanity, or ſatisfy his caprice. What, after all, is this Corſican, who ſeems born for the curſe and deſtruction of mankind? His fortune has, no doubt, been brilliant; but, young as he is, he has already outlived his fame. Who, any longer, conſiders him as a great man? He has been totally corrupted by his fortune; he has been dazzled and overpowered by his ſucceſs. When he looks down from the pinnacle, to which the ſtrange and untoward accidents of the times, more than his own merits, have raiſed him, he turns dizzy, and is unable to ſupport the contemplation of its height. Even thoſe few ſuperior qualities of mind, which we may allow him to poſſeſs, are rendered, either contemptible or diſguſting, by the powerful admixture of petty ingredients. He may be an expert general, a conſummate diſſembler, a dexterous manager of factions. But look to the other ſide, and what do we diſcover?—a reſtleſs and criminal ambition which no acquiſitions can ſatiate; a love of power which no conceſſions can ſatisfy; a ſpirit of revenge which no expiation can glut; a devotion to perſonal intereſt which no public ſacrifice can abate; an irritability of temper which no ſenſe of decency can controul; and a greedineſs after fulſome flattery, which even French adulation, prolific as it is, cannot ſufficiently pamper."

" * I make uſe of theſe terms, becauſe I give entire credit to Sir Robert Wilſon's publication, and to the uniform reports of hundreds, who have had an opportunity of aſcertaining the facts. I wiſh, for the honour of human nature, they could, with juſtice, be blotted out from the page of hiſtory. I allude particularly to the horrible tranſactions at Jaffa. See Sir Robert Wilſon's Hiſtory of the Britiſh Expedition to Egypt," p. 72.

Mr. H. truly adds, that "whilſt France ſubmits to the government of ſuch a man no country can remain long at reſt. Like a ſecond Attila, he faſtens upon Europe as a prey."—He has well appreciated the character of this modern barbarian, and his brief delineation of his prominent features is equally bold and ſtriking. In reſpect of the liberty of *our* preſs, for which he ſo warmly feels, we wiſh to direct the attention of Mr. H. to Lord ELLENBOROUGH's memorable doctrine, on the trial of *Peltier*, and, after he has conſidered it, to hear his opinion as to the wound which it inflicts on that invaluable privilege, in the inviolate preſervation of which he truly ſtates every Briton to be peculiarly intereſted. Copious as our extracts have already been from this ſpirited tract, we muſt ſtill lay before our readers the author's notions of the object of the preſent conteſt.

"We are not only fighting for the ſplendor of political fortune; but for the bleſſings of a free conſtitution, and the endearments of domeſtic life. We are contending for all that can dignify, or adorn, the ſphere of human exertion. We are contending to preſerve the conſolations of a pure religion from the aſſaults of impious ſcepticiſm; the doctrines of ſound morality from the defilements of obſcene vice; the comforts of ſocial enjoyment from the turbulence of diſſolute immorality; the benefits of a juſt government, from the oppreſſions of an odious deſpotiſm; the throne of a revered and beloved king from the invaſion of a deteſted and atrocious tyrant."

In ſuch a conteſt, it is needleſs for us to obſerve that we have no rational hope of obtaining ſucceſs by our *arms*, without a previous and radical reformation of our *morals*. Let the illuſtrious patrons of ADULTERY then, who treat the commandments of their GOD with ſupreme contempt, and whoſe conduct ſeems to beſpeak a total ignorance of the DAY OF JUDGMENT, repent and reform; they, indeed, have need to pray, moſt fervently, to be delivered "from the defilements of obſcene vice;" and from "the turbulence of diſſolute immorality."

MISCELLANIES.

The good Effects of ſincere and conſtant Prayer, exemplified in the Hiſtory of the Dobſon Family. 12mo. PP. 87. Rivingtons. 1803.

THIS little book contains much well-applied exemplification of religious conduct in a poor family. What more particularly recommended it to our notice, and ſecures it our recommendation in return, is, its being free from all that cant of fanaticiſm with which many of this ſort of publications are written for the expreſs purpoſe of inſtilling methodiſtical principles into the minds of the lower claſſes of ſociety and ſeducing them from the eſtabliſhed religion of their country. It is too notorious a fact for us to ſcruple aſſerting it, that methodiſm is exerting itſelf in every poſſible direction, and calling forth all its engines, to ſubvert the intereſts and oppoſe the endeavours of the eſtabliſhed church. One of its main principles of agency is to controvert the effect of thoſe parochial inſtitutions which are framed for the inſtruction of poor children. Moſt of the charity ſchools in this metropolis are principally ſupported by parochial ſubſcriptions, and the doctrines of the eſtabliſhment are profeſſed to be inculcated

cated at all of them, whence there is every reaſon to conclude that were it not for thoſe means of perverſion which we are about to mention, ſuch inſtruction would gradually produce attachment which could not fail to grow into ſtedfaſt adherence to thoſe doctrines;—but to prevent this, the emiſſaries of the Tabernacle are continually at work inſinuating themſelves into the houſes of the poor, and earneſtly preſſing upon their attention familiar tracts in ſupport of their doctrines, and of courſe in perverſion of thoſe of the eſtabliſhed church which the children are taught at the above ſchools to regard as conſtituting their religious faith. Hence it frequently happens that the ſentiments of the parents are at variance with thoſe of the benefactors of their offspring, but this becomes a kind of triumph to their ignorant ſelf-ſufficiency, and the children are ſoon brought to ſhare in it; for no ſooner are they apprenticed or returned to their parents, than the latter induce them to change their church for the conventicle, and all that they have learned in the former is made the ſubject of ridicule or ſcorn; the efforts of their former paſtors are vilified, and pariſh churches repreſented as oppreſſive incumbrances; nor do the generous deſigns of their benefactors impreſs a ſingle grateful idea, but, on the contrary, are conſidered as forming part of a ſyſtem which leads to perdition. This is not ſaying a word more than what the evidence of facts warrants; for how few of thoſe who are thus educated at charity ſchools are, when grown up, ſeen at church, while the conventicles ſwarm with them!—and how ſtrongly adverſe to every thing that belongs to the ſervice of the church are almoſt all the labouring artificers and handicraftſmen, that have been apprenticed from ſuch inſtitutions! It is not to be wondered at, therefore, if thoſe of their maſters who are churchmen ſhould be made the objects of that inſolent diſregard of every principle of ſubordination which is the common fruit of tabernacle fanaticiſm. We are confident that much of that combination which has lately been ſo prevalent among the bodies of men alluded to, may be attributed to the leaven of fanaticiſm, a little of which compoſition will leaven a large lump; for it is obſervable that among conventiclers there is but one common cauſe—pertinacious diſſent; —and to this are referred, as mere ſecondary conſiderations, legal obedience, moral obligation, and ſocial union; nor is it more than the truth will bear us out with, if we add, that the latter are not unfrequently ſacrificed to the former without the leaſt compunction of mind. Society, in our opinion, has in no degree been benefited by the propagation of methodiſtical doctrines: they have given a licence to the uninformed mind which is pregnant with the moſt dangerous conſequences to the general intereſts of the community; and whoever caſts his view back upon the diſmal outrages committed by vulgar fanaticiſm in Ireland, has too much reaſon to be alarmed at the probable reſult of the ſame operative cauſe in this part of his Majeſty's dominions, in the event of diſaffection blazing out into rebellion; for vulgar fanaticiſm, be the modification of its faith what it may, is ſeldom known to vary in the nature or degree of its intolerant fury. Beſides, methodiſm is not now what it originally was; it is become the adjunct of popular diſcontent, or, in other words, it is made the collateral ſupport of unreaſonable murmur and falſe pretext againſt both the church and the ſtate.

We ſhall not carry our remarks any farther at preſent; an opportunity will ſhortly offer when we ſhall enter more at large upon the ſubject: what we have now ſaid has been the reſult of obſervation, and we can appeal

to the experience of thouſands for the reality of the fact we have advanced. If, therefore, the conduct of the profeſſors of any particular doctrine may be taken as the teſt of the principles they eſpouſe, the mode which we have mentioned as adopted by the profeſſors of methodiſm to ſubvert the rudimental inſtruction which the children of our parochial charity ſchools receive, is, of itſelf, ſufficient to prove that the propagation of tabernacle fanaticiſm is not only adverſe to the national religion but to the national weal. It behoves the friends of the eſtabliſhed church to take this into their ſerious conſideration, for by this maſter ſtroke of craſty policy in its enemies thoſe very friends are made their allies. It behoves every true friend of his country alſo to guard vigilantly againſt the alarming progreſs which this doctrine is making among the lower claſſes of ſociety, and more eſpecially among the labouring mechanics. It behoves every generous benefactor to theſe ſchools to look narrowly into the internal government of them, and into the principles of their maſters, ſuperintendants, &c. for we are too well aſſured that theſe latter are not always what they ought to be, churchmen and friends to the church. This ſubject we ſhall reſume ſhortly upon teſtimonies incontrovertible: we will now return to the article before us that led us into it. It is an unaffected narrative of an indigent family ſupporting themſelves by virtuous induſtry and pious reliance upon God. Uprightneſs of life is made the criterion of the ſincerity of their religious faith. Prayer is repreſented as their reſource and not their preſumption. The church and its worſhip conſtitute the medium of their practical devotion. A Sunday ſchool and a ſchool of induſtry, ſupported by the charitable efforts of ſome benevolent females in the place where the Dobſon family lived, are the ſources of their daughter's education; in whoſe conduct the writer of this intereſting little tale has characterized the obedient and affectionate child, the good ſervant, and the pious Chriſtian.—In the lives of the other characters of the ſtory, virtuous and vicious cauſes of happy and evil conſequences are impreſſively contraſted. The book itſelf is principally addreſſed to thoſe girls who are educated by the bounty of their ſuperiors, and brought up at home; but there is much good advice and uſeful remark, equally deſerving of the attention of the other ſex ſimilarly conditioned. Indeed we think very highly of this, though ſmall, by no means unimportant, performance. The pen of the moraliſt and the exertions of the true philanthropiſt are never better employed nor to more beneficial extent, than when occupied in the improvement of the mind and heart of the lower claſſes of ſociety;—of the female part of it more eſpecially;—for there temptation, vice, and ruin follow more cloſely on the ſteps of each other, and are with greater difficulty reſiſted in their advances. The religious ſentiments conveyed in the hiſtory of the Dobſon family are expreſſed with the true ſpirit of biblical piety, and are entirely conſonant with the doctrines of the eſtabliſhed church; we do not heſitate to pronounce it, therefore, as admirably calculated for the uſe of all charity ſchools, wherein it is deemed an indiſpenſable requiſite to enforce thoſe doctrines; and we more particularly preſs it upon the notice of thoſe humane viſitors of the humble cottages of the poor, who are content to reſide in villages, and are reſolved to apply their opportunities of doing good. It is an excellent vade mecum for the cottager's child, and an appropriate remembrancer for her parents.

Hints

Hints for the Improvement of the Iriſh Fiſhery. By George N. Whately. 8vo. Pp. 46. 1s. Hatchard. 1803.

EVERY ſuggeſtion which has for its object the encouragement of induſtry, and the conſequent inclination of the moral and ſocial condition of the people, is entitled to the ſerious attention of thoſe who are entruſted with the government of a country. And, perhaps, there are no people in Europe who ſtand in greater need of ſuch melioration, than the native inhabitants of Ireland; nor is there any means of producing the wiſhed-for improvement at once ſo practicable and likely to be ſo rapid in its effects, as the *Fiſhery*. It is, indeed, the means which nature herſelf ſeems to have pointed out for the purpoſe; and great muſt have been the torpor, the prejudice, or the infatuation, which has occaſioned the neglect which it has hitherto experienced. The advantages reſulting from the extenſion of the Iriſh Fiſhery in general, are ably diſplayed by Mr. Whately, in this ſenſible and judicious tract; but his chief object is to remove a prejudice as ſtrange, as it appears to be deeply rooted, which prevails among the Iriſh fiſhermen, and prevents them from turning their labour to the beſt account. The mode of fiſhing in *general* uſe, for time immemorial, is with a line and hook, in veſſels thence called *hookers*, which is a proceſs comparatively ſlow and unproductive; whereas the *trammel fiſhing*, or fiſhing with nets nearly reſembling a *trammel net*, is infinitely more expeditious and lucrative. The comparative advantages and diſadvantages of theſe different modes are here very fully explained, and in ſuch a manner as to render them perfectly intelligible by the plaineſt capacity. Some public ſpirited perſons on the Iriſh coaſt have endeavoured to introduce trammel fiſhing, but in vain, for though the fiſhermen have had ocular demonſtration of its ſuperior advantages over line-fiſhing, yet ſuch is their inveterate prejudice, that they will not have recourſe to it; and the nets of thoſe who, convinced of its ſuperiority, are anxious to purſue it, are maliciouſly cut and deſtroyed in the night, when detection is nearly impoſſible, by the *hookers*. Nothing ſhort of ſtrong legiſlative regulations can, in the opinion of this author, and we perfectly concur with him, remedy this glaring evil, pregnant with the moſt miſchievous effects. The regulations which he recommends are theſe:

"That every hooker employed in the fiſhery be regiſtered.—That the owner ſhall give ſecurity to be reſponſible for every act of depredation committed by the crew.—That where an undiſcovered miſchief takes place, the extent of it ſhall be liquidated by a general aſſeſſment on the hookers.—And that a number in large white characters be painted in ſome conſpicuous part of each veſſel, to facilitate a diſcovery of offenders."

We do not perceive any reaſonable objection to the impoſition of reſtraints rendered neceſſary by conduct in itſelf ſo atrocious, and in its conſequences ſo pernicious. Mr. W. farther ſuggeſts the propriety of ſtationing a cutter for the ſole purpoſe of ſuperintending the fiſhery, and of offering a ſmall reward by way of encouragement to the trammel-fiſhery.—The pamphlet contains many other pertinent obſervations on topics connected with the general welfare and proſperity of Ireland, and, in our eſtimation, the author is entitled to the beſt thanks of his countrymen, for his honeſt and well-directed efforts to ſerve them.

The Life of Moses; designed for the Amusement and Instruction of Youth. By a Lady. 12mo. Pp. 75. 1s. 6d. Button and Son. 1802.

RELIGIOUS principle is at once the greateſt ornament and the ſureſt ſafeguard of the female mind; for piety dignifies feminine grace, and fortifies the female heart. Thoſe ſituations in the world which young women are called upon to fill give intereſt to every condition in life; but they are not without their care and trials. Under the ſevereſt of theſe, religion will ever be found their firmeſt ſupport, their ſureſt comfort, and their moſt faithful guide from affliction to joy. Such ſeems to be the truſt of our authoreſs, who, in her preface, repreſents herſelf as "young, and in adverſity, ſcarcely yet having entered her twenty-ſecond year, and having drunk deep of the fountain of human affliction." We ſincerely hope, nay, we confidently aſſure her, her truſt will not fail. "The Hiſtory of Moſes is a firſt attempt," and we are told "beguiled many a tedious hour which perhaps would otherwiſe have been devoted to a melancholy laſſitude."—It is the peculiar property of religious meditation to prevent ſuch "weary ſadneſs:" but we would wiſh the fair writer to reflect, that the "comfort of the ſcriptures" reſts on a ſurer ground than our own "vain imaginations;" and the purpoſe of ſacred writ is to correct, to reprove, to inſtruct in righteouſneſs,—not to furniſh means to amuſe with ſuppoſitious incident;—ſhe remembers that we are commanded "not to add thereto," nor "to diminiſh therefrom;" and we cannot help thinking that by clothing the ſacred text with the fantaſtic dreſs of a modern novel, by adding thereto all the frippery of fiction, we muſt neceſſarily diminiſh the holy dignity of revelation. We greatly regret, therefore, that whilſt we admit "her claims on the candour of the public," we muſt yield to the harſher obligation of our office, and diſallow her claims upon that public's approbation, if ſhe wiſhes to found them upon the performance before us. Let her not think us rigid in our deciſion, we would act as ſhe entreats us to do in her preface; we would not be "more cruel than Pharaoh." We do not expect bricks where ſtraw is not given; we would rather imitate his daughter's more gentle conduct, and "protect the infant Moſes" from thoſe conſequences of being made the hero of a romantic tale, which the authoreſs certainly did not foreſee or maturely conſider. We cannot, on this account, admit the following apology for the ſuperſtructure of fable which ſhe has raiſed upon the inſpired narrative of ſcriptural fact.

"In the following ſheets there is not one circumſtance related but *might* have occurred, and ſome that poſſibly did, though Moſes (who is a *moſt modeſt* hiſtorian where himſelf is concerned) paſſes over the firſt years of his life in *almoſt perfect* ſilence, recording only that which is abſolutely neceſſary to be known; and when it is conſidered that all the materials which could be drawn from the Bible for the preſent work are comprized in *comparatively* a few verſes, together with the *hints* of only two occurrences from profane hiſtory, it will be evident that it *required* ſome imagination to ſupply the *defect* of information, and render the whole *amuſing*."

In truth we cannot ſee on what grounds we or the authoreſs can admit, that when Moſes had recorded all that is "abſolutely neceſſary to be known, it required ſome imagination to ſupply the defect of information." We beg our fair writer's pardon, but we preſume ſhe did not rightly underſtand her own meaning, as ſhe has obſcured it in ſo contradictory language;

guage: and we would aſk her reaſon, whether biographical accuracy will allow ſuch an auxiliary as fabulous addition "to render the whole amuſing." We recommend her to read "Enfield's Biographical Sermons;" ſhe will there find that ſuch a collateral aid is neither neceſſary nor admiſſible. We are alſo induced to think that her motive for writing the Life of Moſes, or rather the romance of Moſes, will ſcarcely be anſwered.

"The original deſign of the Life of Moſes was undertaken with a view to engage the young perſons, for whoſe *entertainment* it is chiefly meant, to read the Bible, to trace the hiſtory of Moſes, *at large*, in the ſacred ſcriptures, and not any longer conclude that bleſſed book to be the dull and unintereſting compoſition they may have hitherto unthinkingly ſuppoſed it."

Is it not to be feared that the young mind after having been fed with the lighter aliment of fancy will not return with an appetite to the more ſolid ſuſtenance of unornamented truth. We confeſs, that on this account we prefer Mrs. Trimmer's familiar explanations of ſcripture hiſtory to any ſuch viſionary perverſions of its ſacred facts. And if the young reader is told that "all the materials which could be drawn from the Bible for the preſent work (a tale of 75 pages) in which it is unjuſtifiably aſſerted, that there is not one circumſtance related but might have occurred, and ſome that poſſibly did," are comprized in "comparatively a few verſes," will there remain much inducement for "tracing the hiſtory of Moſes *at large* in the ſacred ſcriptures?" and may not ſuch "defect of information," as the authoreſs herſelf "unthinkingly" lays to the charge of the original hiſtory, lead the juvenile reader ſtill "unthinkingly to ſuppoſe" the latter "dull and unintereſting?" We would not be hypercritical nor auſtere in our remarks, for while we thus acquit ourſelves of our official duty, with reſpect to the work, we highly applaud the motive of the authoreſs; and although we deem her miſtaken in the means ſhe has adopted, we heartily wiſh the young females of the preſent age were endowed with her devotional ſpirit and pious intentions. The well-diſpoſed authoreſs will perceive that we are ourſelves of that "grave and ſerious claſs of Chriſtians," as ſhe characterizes them in her preface, "who ſhould they glance over this ſketch, poſſibly may not approve of the liberty taken with the ſacred canon, in thus enlarging on the hiſtory of Moſes." We do not approve of it for this reaſon, becauſe the effect in ſacred matters is generally found the ſame, whether we viliſy by falſhood or invalidate by fable. In both the infidel's purpoſes are anſwered, and nothing involves hiſtory of any deſcription in greater diſrepute than incorporating our own invention with its facts. To us, therefore, our fair writer's anſwer is not ſufficiently convincing; "that even the Bible itſelf does not reject the *language of imagination*; but condeſcends to convey the greateſt inſtruction by *allegorical repreſentation:* witneſs that admirable fable of the Trees chooſing a King, as recorded with ſo much beauty in the 9th chapter of Judges. Nor did our bleſſed Lord think he demeaned himſelf *too much*, by making uſe of the powers of *innocent invention*, of which his beautiful and ſtriking parables are a demonſtrative example."

We beg to obſerve to our authoreſs, that the language of imagination may be variouſly modified; and to relate as actual narrative what is only imagined by ourſelves, is one of the worſt of its modifications. Nothing is abſolutely fact that is only probable or poſſible; therefore to aſſume a connection of incident by incorporating invention with truth, that invalidate

date fact; and ſuch procedure, having thence a miſchievous tendency, cannot be juſtified. It is not ſo with the allegorical repreſentations of ſcripture; they are uſed only as indirect illuſtrations, not as direct proofs or poſitive facts. When Jotham delivered the fable of the Trees to the men of Shechem, he did not ſay as our authoreſs does—"this *might* have occurred, and poſſibly *did*;" nor did our bleſſed Lord ſo confound the truths of his doctrine with the incidents of his parables; theſe he uſed ſolely as media of application and inſtructive inference. We do not ſee that the Life of Moſes, upon the ſame principle, can lay claim to this innocence of invention: we do not mean to ſay that the invention diſplayed in it is not innocent in deſign, but we venture ſo far as to infer, that from the mode of applying it, it is not likely to prove innocent in its effect. Having referred our authoreſs to Dr. Enfield's Biographical Sermons, we will give his introduction to the character of Moſes in his own words, that we may vindicate ourſelves from any arbitrary aſſumption of opinion which the feelings of the authoreſs may perhaps ſuggeſt againſt us.

"There are few characters preſerved in ancient hiſtory more diſtinguiſhed and illuſtrious than that of Moſes; but it derives a great part of its luſtre from events and actions, which are too far removed from *the usual occurrences of life*, and *too much elevated* above the *common standard* to be capable of an eaſy application to the purpoſes of moral inſtruction. In the life of Moſes the philoſopher will meet with many curious ſubjects of ſpeculation; the ſtateſman with many intereſting particulars relative to policy and government, and the divine with many important incidents reſpecting the hiſtory of religion, which the moraliſt, who conſiders characters ſolely with the view of deducing from them uſeful leſſons for the conduct of life, will be obliged to paſs by without notice."

When, therefore, we read in the life of Moſes, as drawn by our authoreſs, of Pharaoh's daughter adopting Moſes as her own child, "having devoted her life to celibacy," *(on account of a severe disappointment)*; when we learn that Moſes fled from the court of Egypt in conſequence of a confidential friend's communication of Pharaoh's deſigns to ſacrifice him to his vengeance for ſeducing the affections of the Egyptians from their monarch; to which ideal circumſtance the ſcriptural fact of ſlaying the Egyptian is made only a ſecondary conſideration;—when we perceive the inſpired law-giver characterized as, "our young man;" "the accompliſhed Moſes;" "the elegant general;"—when we are informed that at the houſe of Jethro, "Moſes retired to his couch, and eſſayed in vain to enjoy the bleſſing appointed for the weary, balmy reſt, for it was the lovely image of Zipporah fleeting before his eyes that completely prevented ſleep; and that full of her agreeable idea, it was long before he could diſmiſs it to entertain the baniſhed Morpheus, who however ſolicited, and at length *obtained leave*, to ſeal his waking faculties in profound repoſe;"—when we are entertained with a declaration of love from Moſes, in the character of a love-ſick ſhepherd, to Zipporah, his enamoured ſhepherdeſs; he in all this "acknowledging the directing finger of God;"—when we are told of the loves of Oſmyn and Alfriſia; he a young prince of the country, and ſhe the ſiſter of Zipporah;—when the authoreſs aſſerts that at this very period "our young hero was the ſame modeſt unaſſuming youth as before, and that under the peculiar influences of the divine ſpirit, he wrote, about the ſame time, his firſt hiſtoric book, now called *Geneſis*;" when all this ſtrange commixture of the ſacred and profane meets our view, we cannot

avoid

avoid wiſhing that our authoreſs had not made an attempt ſo far beneath the importance of his character, and above the compaſs of her abilities, or indeed of thoſe of any writer; and we muſt be permitted to appeal to her own words for the propriety of our wiſh—"It would be deſirable ſhould our readers feel themſelves further intereſted for the *hero* of this *little* narrative, that they peruſe that particular and circumſtantial detail of his ſublime and awful tranſactions, which they will find moſt beautifully related by Moſes himſelf in his books of Exodus, Numbers and Deuteronomy, recorded in a ſtyle far ſuperior to the puny pens of unaſſiſted mortality."—We conclude alſo with thinking, for our own part, that it is equally deſirable that no ſuch "puny pens" may for the future take upon themſelves to garble a ſingle page of Holy Writ, with the like unauthorized additions and perverſions, we might have ſaid profanations.—Our authoreſs informs us ſhe is in her 22d year; her mind appears to be fraught with moral and religious ſentiment. We would wiſh to recommend to her a more appropriate employment of her pen in a leſs exceptionable application of that ſentiment; and we are of opinion that the literary works of many of her own ſex, calculated for the improvement of the young mind, afford excellent patterns for her exertions.

We ſhall be glad to ſee the fruits of her pen ſo exerciſed, as we doubt not we ſhall then have it in our power to gratify our own deſire, to countenance the operations of her religious induſtry with our unqualified praiſe and recommendation.

A Revival of Religion in the State of Kentucky, in a Letter of the Rev. G. Baxter, Principal of Washington College.

THE cauſe of religion, or whatever appears in its ſacred garb, has at all times claimed our ſerious regard. We are deeply concerned for the peace and welfare of mankind here, but we are much more concerned for his well-being hereafter. Error, falſehood and vice are the grand enemies he has to encounter. We conceive that we are doing the greateſt kindneſs to our fellow Chriſtians when we are pointing out the various deluſions of the day, that we may preſerve them in thoſe good old paths of innocence, ſobriety and truth, in which they ought to walk.

It would not be eaſily believed that fanaticiſm ſhould have made ſuch a progreſs with ſome, unleſs ſtrong and melancholy facts too ſtrongly proved it. From an account of what is called a Revival of Religion in America, we extract the following.

"At Cane Ridge they met on Friday, and continued till Wedneſday evening, night and day, without intermiſſion, either in public or private exerciſes of devotion; and with ſuch earneſtneſs that heavy ſhowers of rain were not ſufficient to diſperſe them."

This is the account given by Mr. Baxter, but an account which we do not believe; from Friday to Wedneſday is ſix days, and we conceive we know enough of the human frame to be certain that life could not continue without ſleep and without food: by great exertions or continued attention nature is ſooner exhauſted; and if due refreſhment is not taken, there is great danger of introducing inſanity. The marks of this inſanity are but too evident in violent exclamation, in ſuddenly falling down, or other marks of eccentricity and delirium. The poor ſubjects of this were either deſerving of pity or condemnation, whether they were deluded, or the deluders:

luders: the whip of Bridewell or the ſtrait-waiſtcoat of Bedlam would have been the moſt rational cure, inſtead of which the preachers either equally ſilly with their flock, or more knaviſh, encourage theſe extravagant freaks and repreſent them as the criterion of true religion, the awful moment of converſion, a diſtinguiſhed mark of *free diſcriminating* grace.

St. John lays down one plain infallible rule. "Hereby we know that we know him, if we keep his commandments." Any other marks are the deluſions of imagination, the ebullitions of ſpiritual pride, and the coverings of ſelf deluſion. Long faſtings, great exertions, bold and rapturous expreſſions, and the contagion of fanaticiſm and enthuſiaſm will impreſs and impoſe on many. Too many preachers have flattered themſelves and deluded their congregations by encouraging ſuch extravagances. Any thing and every thing are adopted and extolled but the plain infallible ſcripture mode of keeping the commandments. Bold pretenſions, deep hypocriſy, weak judgments or warm paſſions are all compatible with and encouraged by theſe violent geſtures and irrational exclamations. By ſome they are extolled as even ſuperior to miracles; they are intimately combined with the perſonal election of the individual, and they add high credit to the miniſterial labour. Let their excellence once be eſtabliſhed, and they ſpread like wildfire. The ſober dictates of reaſon and the wiſe caution of religion are weak barriers againſt theſe noiſy irruptions of folly, which ſpread far and wide. Thus a religious courſe is ſuppoſed to commence, and the great end of it obtained, at once, without any repentance from dead works, any ſelf examination, any ſelf-denial, any humiliation before God, any reſtitution to injured man, any real amendment of life.

Theſe irregularities have not been unknown before. We have an account of ſuch among ſome of the Romiſh church, the Methodiſts in England, the Jumpers in Wales, and theſe poor deluded people in America. A ſubject of this ſort, reduced by faſting and animated by fanaticiſm, might be rendered capable of any miſchief whatever: of perſuading himſelf and others that he was peculiarly inſpired, that what he uttered were the dictates of the divine ſpirit, and that murder and adultery were no crimes in him.

The Editors of the *Evangelical Magazine* repreſent the above account of Mr. Baxter's as "the moſt correct, judicious, and ſatisfactory" that they have ſeen:—This is perfectly conſiſtent, in the conductors of a work, eſtabliſhed for the purpoſe of ſpreading fanaticiſm, by the means of ſchiſm!

Travels in Italy by the late Abbé Barthelemy, Author of the Travels of Anacharsis the Younger, in a Series of Letters written to the celebrated Count Caylus, with an Appendix containing ſeveral Pieces never before publiſhed, by the Abbé Winkelman, Father Jaguier, the Abbé Zarillo, and other learned men. Tranſlated from the French. 8vo. 8s. Robinſons. 1802.

THE original work, of which this is a tranſlation, was reviewed by us in the Appendix to one of our former volumes, where we gave an ample account of it.* It only remains to obſerve, therefore, that the tranſlator has performed his taſk with fidelity and accuracy.

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* ANTI-JACOBIN REVIEW, Vol. XI. p. 481.

The

The Picture of Parliament; *or, a History of the General Election of* 1802. *Containing the most remarkable Speeches delivered on the Hustings, or otherwise published*; *the names of all the Candidates*; *the State of the Poll at the Close of each Election, the number of Voters, and the Decisions of the House of Commons on the Right of Election in each Borough. To which is added, an Alphabetical List of the Elected Members, serving as an Index to the Work.* 12mo. Pr. 208. 5s. Griffiths. 1802.

IF the tranſactions at the huſtings were to be conſidered as a true picture of parliament, moſt Engliſhmen would turn their eyes from it with diſguſt. The ſelection before us is made chiefly from the newſpapers; and being given without alteration, ſome of the ſpeeches, of courſe, exhibit much libellous matter and many atrocious falſehoods, the repetition of which is at leaſt a work of ſupererogation. In other reſpects ſuch a compilation may be uſeful; and may, at leaſt, ſerve to gratify curioſity.

DIVINITY.

The Pariſh Church.—A Diſcourſe, occaſioned by a Vacancy in the Cure of St. Mary, Aldermanbury, Sept. 19, 1802, *with Notes*; *and Clericus on Qui Tam.* By John Moir, M. A. 8vo. Pp. 72. Dutton. 1802.

FROM the title of this diſcourſe we conclude it to be one of thoſe probationary efforts of the miniſtry of our eſtabliſhment which laical patronage has called forth. They are degrading to the eſtabliſhment itſelf, indecorous in their very nature, and inſufficient for their avowed purpoſe, as they are no poſitive teſt of paſtoral or perſonal ability. The author of this ſermon appears, however, to have converted the opportunity to an excellent uſe, and moſt diſintereſtedly ſo, for he muſt be well aware that by inſiſting upon ſo many unpleaſant truths before an electing congregation, he did not purſue the preciſe mode to be adopted for ſecuring a favourable canvaſs. We preſume he had made up his mind to a failure in the temporal event, rather than to a criminal dereliction of ſpiritual duty, when he addreſſed his hearers as a candidate for their favour in the following words:

"How many, in moſt pariſhes, would rather be ſeen almoſt any where than here, and are not ſo much ſtrangers, perhaps, in any houſe as in the houſe of God. Inſtead of the common centre or head quarters, where all are bound, by ſo many powerful conſiderations, to aſſemble, the pariſh church is now become the only place in the whole pariſh to which the majority never come; and which, in our city and ſuburbs, is no longer a ſignal of union, but diſperſion. If, by accident or curioſity, or from whatever other motives, any are now within theſe walls, who, by education, the contagion of general apoſtacy, ignorance, or impiety, are addicted to ſuch a deſultory ſemblance of devotion, let me beſeech you, earneſtly to conſider the abſurdity of your conduct, and the obvious dereliction, both of conſcience and propriety, which it implicates."

Too true it is, that nothing is ſo little thought of as the pariſh church by the major part of the pariſhioners, when the ſervice of public worſhip is attached to their attendance in it; except indeed when a methodiſtical lecturer,

lecturer, or goſpel preacher as he is called, holds forth; and even in this caſe we ſhall be guilty of a groſs miſapplication of terms, if we conſider their aſſembly as conſtituting public worſhip. The prayers are not at all heeded, but deemed an interruption to the momentous purpoſe of their meeting, and a reſtraint upon the fervour of the ſpirit; and ſhould it happen that the apoſtate lecturer, or the apoſtolic diſſenter, (for ſuch contradictions ſubſiſt either in the preacher's preſumption or the people's error), be the reader of the prayers, they are too often hurried over with leſs ceremony, and much leſs attention, than a newſpaper would be read by either party.—There are, it is to be allowed, many friends of the eſtabliſhment who make a point of attending their pariſh church—but this many is no more than a grain of ſand, when reckoned againſt the multitudes who make a point of keeping away, except as before excepted. Too often it is found that the pariſh officers themſelves leave their official ſeats empty to occupy *a ſitting* at a conventicle. We wiſh as heartily as Mr. Moir can, that the well-diſpoſed part of the pariſh would, in all ſuch caſes, aſſume the power which the laws he has quoted put into their hands. The preſentment of the churchwardens is the miniſter's concern.

"Competent care, by ſundry ſpecific parliamentary injunctions, is alſo taken, that our churches ſhould not be deſerted. It is the bounden duty of every churchwarden, to ſee that none of the pariſhioners are abſent from church, without ſufficient reaſon; and that he *preſent*, the firſt opportunity, all who cannot be exculpated. This is an eſſential part of the buſineſs which he binds himſelf to perform, by a very ſtrong and ſolemn oath. It is not for me now to ſtate by what ſalvo any man, under ſuch a direct and ſacred obligation, can reconcile his mind and conſcience to the habitual violation of it; but it well becomes him to conſider, that every inſtance of ſuch an omiſſion renders him liable to the *preſentment* of his ſucceſſor in office."

The note in page 12, is not, we are ſorry to ſay, a ſolitary inſtance of the backwardneſs of thoſe who profeſs themſelves the friends of the church, to protect its rights, or of the forward malignity with which its enemies outrage them. We ourſelves have ſeen a churchwarden leave his pew at the commencement of a ſermon, becauſe forſooth his paſtor did not preach *his* goſpel, that is, becauſe the clergyman was not a methodiſt as well as himſelf. There is much good ſenſe in the following paſſage:

"Much has lately been ſaid of the clergy, and there wants not a very ſtrong propenſity in the public to make all that can well be made of our profeſſion. And, would to God, under whatever reſtrictions and depreſſions it may yet be deſtined to labour, it were capable of producing all the benefits expected from it. We are the ſervants of the public, and it becomes us to be as generally uſeful as poſſible. But why are not the laity alſo taken into account? The reformation, ſo clamorouſly demanded and imperiouſly required, is, at leaſt, as much your intereſt as ours. And, while ſo much ſolicitude is expreſſed for regulating us, were it not much to be wiſhed ſome wholeſome reſtrictions were alſo laid upon you? How can you improve by means you do not uſe? If you come not to us, we may not, by any cuſtomary or preſcriptive right, come to you. If we did, our reception is on record. *Go thy way for this time; when I have a convenient ſeaſon, I will call for thee.** And what good can our labours do to

* Acts, xxiv. 25.

ſuch

ſuch as avoid them, and depreciate us? Where is the utility of preaching to empty pews? Give us an opportunity of trying the power of religion on congregations decently full, before you explode the inſtitutions as uſeleſs. Why, therefore, condemn us unheard? Let any one of our adverſaries attend his pariſh church regularly—maturely contemplate the ſervice in which he joins—liſten, with devout earneſtneſs, to what he hears; and, after making the experiment, fairly and fully, for any decent length of time, we will confidently appeal, even to him, whether he is not rather better than worſe, for his pains; and whether he ever had any reaſon to repent the time he ſpent with the ſons and daughters of God, in the *place where his honour dwells.*"

The impervious heart however of the methodiſt, the careleſs mind of the libertine, the one fortified with the *æs triplex* of tabernacle prejudice, and the other diſmantled of every cautious or prudent ſafeguard of reflection and conſideration, are alike inſenſible to any impreſſion from the reaſoning or perſuaſions of common ſenſe.

The violation which is mentioned in the note of p. 23, we have been the aggrieved witneſſes of.

"No place, of either public or private reſort, is ſo little looked after, or ſo careleſsly preſerved from profane intruſion, as churches in London. Many of them are perfect thoroughfares, the moment they open. People, with parcels in their hands, under their arms, and even ſometimes ſuſpended by ſticks, over their ſhoulders, not unfrequently paſs and repaſs, during the ſervice, and in the face of the congregation. Vagrants of all deſcriptions are ſeen, occaſionally, banging the doors, and gaping at the ſcenery, as they would at any other ſpectacle, for a moment, and then retiring abruptly, unleſs when arreſted by the faſcinating preſence of a mob, the vehemence or pageantry of the preacher, or other vulgar inducements.—Whoſe duty is it to prevent ſuch abuſes? Under what reſponſibility do they act? Why are they not called upon to account for theſe facts? Is not want of inquiry a proof that all is not ſound in Denmark?"

It is incumbent upon the temporal guardians of every church in the metropolis to look to this themſelves, as well as to take care that the ſubordinate officers do their duty. Yet here we muſt deſpair of ſeeing that decorum prevail, without which the ſanctity of the houſe of God muſt be materially violated, while we are conſtrained to ſubmit to the election of officers whoſe religious profeſſion it is to hold that ſanctity in contempt. It is a certain truth and a progreſſive evil, that the methodiſts of every pariſh in the metropolis are exerting themſelves in every direction and degree, to foiſt into every parochial office perſons of their own principles of faith, and by the medium of charity ſermons, to introduce their favourite preachers and doctrines, and ſo unſettle the minds of the pariſhioners, and oppoſe the more regular, and, we will be bold to add, the more pious endeavours of their paſtor, to preſerve them in the unity of the ſpirit.

We recommend to the unbiaſſed conſideration of thoſe clergymen who call themſelves of the eſtabliſhed church, but who, without a bluſh, can give the lie to their own aſſertion, the following too faithful portraiture of hunters after diſſenting popularity:

"Wandering from the pariſh church is a manifeſt connivance with their artifices and irregularities, who care not by what means, or at whoſe expenſe, their followers increaſe; who fiſh in all waters, and whoſe auditors are, for the moſt part, a motley aſſemblage of all characters and fac-

tions. Of this piebald party, cabal is the dagon or idol. All their measures are calculated to do it homage, multiply its votaries, and extend its influence. What will they not do or say in its service? They triumph in thinning adjacent congregations, obscuring fellow-labourers, defeating their ministry, by misleading and abusing their hearers, and interfering with their dearest interest, by alienating the hearts of their parishioners, and intercepting that esteem and affection to which their care of souls, their pastoral relation, their spiritual assiduities, and their reasonable expectations, justly entitle them. And surely whatever tends thus palpably to accumulate and mature an evil so portentous, or big with the most serious mischief, both to church and state, ought to be, instantly, entirely, and by all, relinquished. A conduct so anomalous, even in exercises calculated to inspire, to inculcate, and to produce, an orderly conversation, cannot come to good. And they are not guided by the spirit of wisdom and piety who encourage or abet a spirit of disorder. He is not an honest shepherd, either in the literal or figurative sense of the word, who, by wheedling, cajoling, or any other artifice, decoys such sheep as belong to another fold, or admits them promiscuously, as they stray from home, and is at no pains to correct their wandering and unsettled habits; conduct them back to the parent flock, or restore them to their proper owners. And are not all chargeable with this culpable negligence, whose churches are habitually filled with strollers from other congregations?"

The extract from a letter addressed by one of the oldest Curates in London, to a principal inhabitant of the parish where he officiates, is an admirable specimen of pastoral meekness and dignified virtue—it amply proves that he himself was a Christian, and that he had the grievous misfortune to be convinced that it was not in the power of Christian worth to subdue that Anti-Christian virulence of spiritual pride, with which methodistical infatuation is invariably united. This extract is written with unaffected simplicity, with pious earnestness, with affectionate concern; and we scruple not to assert, that those who could remain insensible to so interesting an appeal, so pure and just a remonstrance, must be dead to all Christian impulse, be their sectarian faith what it may: but such ever was, and ever will be, the paralyzing property of schism, which begins in pride and proceeds in malignity; and no wonder, for it is of its father the devil. We shall not withhold this extract from our readers, notwithstanding its length; for we are confident, the spirit of temperate reproof with which it is written, will justify us in laying it before them.

"It has often been to me a subject of serious and careful inquiry, why our church is not more frequented, and why so many parishioners are habitually absent. Perhaps it were unreasonable to expect the continuance of much popularity for little less than two dozen of years in one cure. On my first coming among you, and many years afterwards, my acceptability was highly flattering. My poor labours were then received with approbation, my opinions consulted with deference, and my society, not only courted, but every where treated with kindness and respect. My hearers were all my friends, and so much pleased with me, both in public and private, that they unanimously elected me your lecturer, without admitting any competition, or putting me to the necessity of asking a single vote. It was their pride to encourage me by every civility in their power, and mine to perceive my honest exertions, in word and doctrine, not altogether useless. By degrees, however, this sweet society, who smiled around me, and

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conſoled me under all my afflictions, inſenſibly melted away. Many gradually removed to other parts of the town, many retired to their country houſes, and by far the greateſt number were ſucceſſively *gathered to their fathers*. Having thus ſurvived all my firſt acquaintance, and buried almoſt all the ſeniors of the pariſh, the pariſh became inhabited by a new generation, who knew me not, nor, as events have proved, wiſhed to know me. Some ſeem to have come under prejudices againſt all religious eſtabliſhment, and betray an invincible averſion to every creature in canonicals. The levity of theſe unhappy individuals is a bar to every ſerious or rational remonſtrance from me. And I have the mortification, in a ſituation though long ſtationary, to find my office and functions, highly as they once were eſteemed, now depreciated, avoided, and deſpiſed. My prayers for them and theirs, that they may be ſaved, ſhall nevertheleſs be *without ceaſing*. God have mercy on their poor children, and all who look up to their example. Is it any wonder your neighbours are wary and diſtruſtful, your dependents undutiful, or your ſervants treacherous! While they ſee you live without the fear of God before your eyes, it will never be before theirs. As you relinquiſh his worſhip and laws, ſo will they: and by what other means can they poſſibly be made whatever you would have them to be? Of ſuch as avow their preference and attachment to the Church of England, ſurely better things might be expected. More intereſting and important inſtruction in Chriſtian doctrine and morals, pardon the aſſertion, you cannot have from any of my neighbours. A profeſſion which has been my ſtudy and delight, all the days of my life, enables me to know, with as much certainty, who are the beſt preachers, as you can thoſe who keep the beſt goods, and ſell them cheapeſt. You would oblige me, at leaſt, by ſaying where ſuch as leave us, are more improved in their duty to God or man abroad, than they would be at home. Upbraid me with vanity who will, no flippancy on their part, or faſtidiouſneſs on mine, ſhall deter me from ſtating a fact which cannot be contradicted. All the worſhippers left me now, notwithſtanding my acknowledged aſſiduities, unimpeachable deportment, and ſome profeſſional reſpectability, are but as the *gleaning grapes when the vintage is done*. Again and again have I called myſelf to the ſtricteſt account, leſt your habits of tergiverſation, might have originated in my infirmities. Thanks to a good Providence, my faculties, ſo partially viewed by your predeceſſors, are yet unimpaired. This letter is alſo an evidence you are ſtill very dear to me, though many of you have deſerted me; and my ſtudies muſt be, more or leſs, improved both by unremitting diligence, and many trials which it has been my lot, in the courſe of a long life, to experience. Whence, then, this painful reverſe? Do you keep back from your pariſh church in mere complaiſance to the backwardneſs of others? Is this a competent reward for having waſted ſo many of my beſt days in your ſervice? Could you uſe the meaneſt domeſtic you have, who had acted as faithful a part as I have done, thus cavalierly? Is the dereliction of ſo old a ſervant even reſpectable to you? Muſt not every veſtige of my labours, that ſurvive me, ſtain your memories with indelible reproach? And God forbid that ſuch as originally approved them ſhould, one day, become your ſevereſt accuſers!"

Thoſe miniſters, or as they are called by their followers, Goſpel miniſters, who, leaving their own flocks to ſhift for themſelves, run about from pariſh to pariſh preaching charity ſermons, are properly enough deſcribed by Mr.

Moir in his note to p. 52. What he asserts we can vouch for, having very recently seen more than one instance of the kind.

"You encourage interlopers to abandon their own duty and usurp ours, and expose our pasturage, where we wish to feed our flocks with the tenderness and satisfaction of true shepherds, to a set of poachers who intrude on the premises of others impertinently. *He who entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.** But with these harlequins of the profession, the words of a master, whose honours and rewards are not of this world, are likely to have but little weight. You ought well, however, to consider whether those who thus *run unsent*, who by mean compliances convert the priesthood into a perfect automaton, and who betray, by their folly, the divinity of religion to scorn and derision, ought to be employed in preference to your stated pastor. They are no better than mountebanks in canonicals, who have just cunning and small-talk enough to make you their dupes; every pulpit they ascend, a theatre of egotism and ostentation; and every church where they gain admittance, a scene of vulgarity and confusion; every mob who follows them from place to place, intoxicated with applause, in proportion to their affectation and insignificance."

There certainly is much good matter in this pamphlet; there is also much truth in it, of which we lament the applicable force: but we must be allowed to observe, there is also some degree of querulous severity, which, on the other hand, we rejoice does not apply; for instance, who is there that has ever heard a Porteus and an Andrews deliver their truly evangelical doctrine, but can instantly answer, in the fullest manner, the following question:—"Tell me what individual of transcendant endowments, not debased by other contemptible qualities, was ever eminently distinguished as a popular preacher?"

Again—"In London a clergyman, as such, is no object of attention whatever; he is neither courted as worthy, nor shunned as worthless, unless, as has sometimes been the case, forward in their scrambles for civic honour or emolument, busy in their secular concernments, or he makes himself one way or other necessary to their gains, or their gratifications, he is counted a mere cypher."—This is not correct. In London there are those who respect and esteem, nay, who court a worthy clergyman as such, and deem him the more worthy if he regards only his pastoral duties, and intermeddles with nothing of secular concernment. Such an one is looked upon by all serious and thinking parishioners as a great gain, and his company is considered as a gratification, and his advice of importance. It is true a sectary may, in the ignorant pride of his heart, neglect him; but he who is a man of religion, and not a religionist, will pay him all those attentions which are his due. We think the following assertion in one of the notes, not only querulous but indiscreet, and, as far as we have ourselves been witnesses, unjust:—"By what means have the Lock, the Magdalen, the Asylum, and the Foundling Hospitals, acquired all their celebrity and attraction? Not, certainly, by the transcendent talents of the *performers*, the superior instructions there delivered, or even the extraordinary devotion there exemplified or imbibed: but all the characters in this *solemn pantomime*, from the parson to the beadle, are thoroughly disciplined;

* St. John, xi. 1.

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the *ſcenery* is luminous, ſuperb, and voluptuous, &c. &c." We cannot extract any further; Mr. Moir's aſperity leads him too far into declamatory abuſe. Whether diſappointment, or any other cauſe of diſſatisfaction, may have guided his pen, we are not able to ſay, but ſurely Chriſtian charity ought to have reſtrained it when it wandered beyond the bounds of fact. "Performers, ſolemn pantomime, ſcenery, voluptuous, ſynagogue of Satan, Mahomedan pagoda, inſignia of human pride," are terms of inſult, without which any truth of irreligious deviation, had it exiſted, might have been told of theſe chapels, and with which miſrepreſentation becomes unwarrantable calumny.

We readily agree with Mr. Moir to the general truth of the following ſtrictures in the laſt note, but cannot countenance the reference he has made to the ſucceſsful candidate.

"There is no engaging in a popular election with any proſpect of ſucceſs, unleſs by plunging in the midſt of the ſtream at once, and ſwimming with the torrent. Every thing here depends upon influence and addreſs. You oblige me now, that you may receive a ſimilar obligation when occaſion offers, or be compenſated ſome other way. The whole is a mere juggle among friends, or a conteſt of low emulation, or, at beſt, a barefaced traffic, or transfer of intereſt. And where matters purely eccleſiaſtic, as in this caſe, are at iſſue, it is putting the rights of conſcience, and even the immunities of Chriſtianity, on a level with the franchiſes of a borough, or the privileges of a corporation. It reduces thoſe of a liberal education and enlightened faculties to the abject condition of paupers, enervates the imperious authority in which the truths of religion ought to be taught, by a ſenſe of dependence; and has a direct tendency to ſecularize and profane, what is in its own nature ſpiritual and ſacred. In this piteous ſcramble for *a bit of bread*, the great concerns of immortality, though peculiarly paramount to all others, are ſeldom even oſtenſibly uppermoſt in their minds who vote, or theirs who ſolicit votes. The merit of the candidate, or his fitneſs for the ſituation to which he aſpires, have rarely any ſhare in the conflict. The excluſive aim of all, as in all civil caſes conducted on ſimilar principles, is to bring every intereſt in their power, to bear on the point they have moſt at heart. And nothing is valued or thought of, but how to be on the winning ſide, and circumvent or defeat a rival, however better qualified, or otherwiſe entitled to ſucceed. Theſe ſtrictures have been abundantly verified by the event. One of the youngeſt and leaſt known of all the candidates prevailed, whoſe faculties are not yet developed, as he has diſcovered no profeſſional tranſcendancy, that entitles him to this preference. But he poſſeſſed qualifications of more uſe to him in his canvaſs. He is allied to a moneyed family, whoſe weight of capital proved irreſiſtible, and who poured in all their connections to command a majority in his favour. An influence for ever ſuperior to all others with little ſordid minds. But why ſhould the church be ſubjected to ſuch jacobinical outrage; or ſanction, by this glaring inſtance of abject deference to *mere* wealth, all the venality of a Middleſex election! Her patronage is, therefore, wiſely confided to thoſe who, by ſuperior diſcernment and liberality, are under leſs temptation to abuſe their truſt; who, though ſome may occaſionally complain of ſuffering by partial preference, apply it on the whole, as much as in our preſent imperfect ſtate can well be expected, to the benefit of the community at large."

The perſonal remark blended with the above diſgraces the author's pen.

Conſcious merit diſdains ſuch inefficient reflections;—diſintereſted effort rejects them as unprofitable to the cauſe which called forth its exertions;—Chriſtian humility avoids them as characteriſing an oppoſite principle. The author has dedicated his diſcourſe to the ſociety for the ſuppreſſion of vice. We fear, however, that the violations complained of do not fall under the cognizance of that very reſpectable and active ſociety; and we are ſtill more apprehenſive that valuable for the moſt part as is the matter contained in Mr. Moir's pamphlet, it will hardly effect any material change in the depraved judgments and morals of thoſe who are the objects of its reproofs.

A Short and Practical Account of the principal Doctrines of Chriſtianity; for the Uſe of young Perſons. To which are added ſuitable Prayers. By W. J. Rees, M. A. Curate of Stoke-Edith, Herefordſhire. 12mo. Pp. 43. 1s. E. G. Wright, Hereford; Sael, London. 1803.

THE author of this uſeful ſummary informs us in his preface that it was drawn up with a deſign of giving an account of the more important articles of the Chriſtian faith, in as conciſe a way as the ſeveral ſubjects would admit, and of explaining them in ſuch a manner as to ſhew the neceſſity and enforce the practice of a good life. It was originally intended by the author for the uſe of his pariſhioners only, to aſſiſt them in their preparation for the enſuing confirmation; but a hope that it may be uſeful to others for the ſame purpoſe, has induced him to make it public. We are obliged to this diligent labourer in the vineyard for the pains he has taken, and we truſt that the hope he entertains will be in every tittle fulfilled. The occaſion that called forth his exertions is certainly one of the moſt important ſervices of our church, and we feel conſiderable ſatisfaction at witneſſing the paſtoral faithfulneſs with which Mr. Rees has exerted himſelf to prepare the minds of his young flock for a due comprehenſion of its ſolemn nature.

The ſubjects included in his plan are briefly digeſted, and well ſupported by applicable texts of ſcripture. The plan itſelf is in ſome degree new: the prayers are adapted to the young mind, and are compoſed with unaffected piety. In ſhort, the whole is a very excellent and compendious manual of orthodox doctrine, and is general enough in its nature to ſerve as a conſtant reference for the juvenile underſtanding, and we think may, with much uſefulneſs, be introduced into ſchools.

SUMMARY OF POLITICS.

AT no time, within a century at leaſt, has the political and moral hemiſphere of Great Britain been ſo obſcured as at preſent. Fifteen years of conſtant ſyſtematic oppoſition to government, and of laboured efforts to excite diſcontent, and to encourage diſaffection, rewarded with one of the moſt lucrative ſituations in the gift of the Crown;—and adultery courted, patronized, blazoned forth to the world, and introduced to every circle, but the royal one at Saint James's, and that not only by the thoughtleſs, the diſſipated, the vicious, and the ſinful, but by thoſe on whom

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elevated rank impoſes the imperious duty of ſetting a good example to their inferiors; by thoſe who profeſs peculiar purity of doctrine, of ſentiment, and of conduct; and by thoſe, alſo, of both ſexes, who aſſume the pomp of royalty, and whoſe pride is proverbial!!! Scenes like theſe are calculated, at *all* times, to rouze the indignation of every man who loves his country and reveres his God; but, when exhibited at the preſent awful criſis of our fate, when unuſual difficulties preſs, and unuſual dangers threaten us on all ſides, they muſt excite in every reflecting mind a ſenſation of horror inexpreſſible. The political phenomenon to which we allude, though its immediate tendency be to create diſguſt in the loyal and well diſpoſed, and, conſequently, to ſhake their confidence, and to ſlacken their efforts, is of little importance when compared with the moral evil which we deplore. In the upper claſſes of ſociety, the moſt ſhameleſs profligacy prevails; and not even that involuntary homage, which virtue has, till lately, extorted from vice, by compelling it to conceal its enormities from the eye of the world, is now paid by the votaries of faſhion, of whom, were we not reſtrained by far different conſiderations than any motive of delicacy to individuals, we could mention inſtances of atrocity ſcarcely to be paralleled by any recorded by the Roman hiſtorians, of the moſt abandoned characters of their times, and ſcarcely exceeded even by the pre-eminent profligacy of the French revolutioniſts; in the lower claſſes of ſociety, eſpecially in the metropolis, the moſt rooted depravity is viſible; and the fatal infection has ſpread, alas! but too widely, in that portion of the community which has ever ſhewn the greateſt attention to religion, which has ever exhibited the moſt remarkable patterns of virtue, and which has ever given the moſt ſignal proofs of true loyalty, and genuine patriotiſm. The moment the middle claſs of ſociety becomes more anxious to ape the vices of their ſuperiors, than earneſt to ſet them examples of virtue, the moral character of the nation is loſt for ever. This is no fanciful picture, traced in the gloomy mind of a puritan, or ſketched by the wild pencil of a fanatic; it is, unhappily, a faithful portrait of modern life, drawn in the ſober colours of truth, by the hand of an attentive obſerver.

Such then being the moral ſtate of the country, with what face can we, as a people, enter the temples of our God, to imprecate his bleſſings on our cauſe, to entreat his protection of our efforts, and to ſolicit ſucceſs to our arms;—in return, forſooth, for a conſtant violation of his laws, and a daily diſobedience to his precepts!!! And at what period of our hiſtory did we ſtand in ſuch evident need of divine aſſiſtance as at this moment, when all the nations of the earth ſeem to have combined for the purpoſe of atchieving our ruin! He muſt be the boldeſt or the weakeſt, the moſt confident, or the moſt ſceptical, of men, who can view the preſent ſtate of things with indifference. Will it be denied that in the viciſſitudes of human affairs, the convulſions of kingdoms, and the revolution of empires, the directing hand of Providence has been generally viſible? Have not extreme relaxation of religious and moral principles, and exceſſive depravity of manners, for the moſt part, preceded the downfall of ſtates? The fact is indiſputable. How then can we have the preſumption to ſuppoſe, that the ordinary courſe of Providence will be changed in our favour? How can we have the madneſs to believe, that we can brave the vengeance of heaven with impunity?

It is a moſt melancholy fact, that the revolutionary principles of republican France have made a much greater progreſs in this country than the ge-

nerality of mankind will be perſuaded to believe. Among the peaſantry of the kingdom, the doctrines of the arch-rebel Paine have had their effect, in looſening the ties of ſubordination, in exciting a ſpirit of diſſatisfaction, and in leading them to envy and to covet the poſſeſſions of their ſuperiors. In every claſs, more or leſs, the *moral feeling* is deadened, a diſregard of character prevails, virtue is familiarized with vice, and acts which, twelve years ago, would have excited indignation and horror, are now viewed with an indifference bordering on apathy. Many other inſtances might be cited to prove that the mind of the country is paſſied, and that the partial ſenſibility, occaſionally diſplayed, is woefully miſdirected and miſapplied. Individuals, indeed, have combined to promote the ſuppreſſion of vice, and the puniſhment of immorality, but what *laws* have been enacted to give effect to their laudable exertions? Not one. A pledge, indeed, long ſince was given by his Majeſty's Attorney-general, to bring in a Bill for inflicting additional puniſhment on the growing ſin of adultery. But that pledge has never been redeemed; nor has this officer of the Crown even deemed it neceſſary to aſſign any reaſon for its non-redemption, in the place in which it was given. Privately, indeed, we are aſſured, that his little hopes of ſucceſs, and his belief that more evil than good would ariſe from the diſcuſſion which the propoſal would provoke, have been urged as his motives for the non-fulfilment of his engagement. Without inveſtigating the validity of ſuch an excuſe, we cannot refrain from obſerving, that we are reduced to a woeful ſituation indeed, if thoſe hopes and that belief are, as we muſt ſuppoſe they are, founded in fact! We have certainly no right, in that caſe, to deſcant on the profligacy of our neighbours. A Bill was alſo, we underſtood, prepared about the ſame time, by the Proclamation Society, of which the miniſter is a member, for providing a more effectual remedy than is afforded by the exiſting laws againſt the increaſing profanation of the Lord's day. But this alſo, we ſuppoſe, and poſſibly for a ſimilar reaſon, has been laid aſide, though there cannot be a ſhadow of doubt, that, if the government had given their countenance and ſupport to theſe Bills, they muſt both have paſſed;—for never had any miniſter a more deciſive, or a more complying, majority, in the two Houſes of Parliament, than Mr. Addington. And ſurely laws, tending to preſerve the morals of ſociety, are not beneath the notice of any miniſter, however wiſe, however able, or however powerful. If the precepts of Scripture, and the honour of the nation, are to be neglected for the calculations of De Moivre, and the diſquiſitions of Cocker, we may poſſibly continue to exiſt, for a few years, as a nation of ſtock-jobbers and financiers; but adieu for ever to our greatneſs, and our conſequence. A ſtate, like an individual, ceaſes to be reſpected by others the moment it ceaſes to reſpect itſelf.

Theſe reflections appear to us to be peculiarly appoſite to the times. In the hour of calamity, the piety of our Church, under the guidance of its virtuous chief, teaches us the indiſpenſible neceſſity of humbling ourſelves before God, in order to obtain his protection and aid. But how are we to humble ourſelves, unleſs we entertain a juſt ſenſe of our ſins? It is the duty, then, of a public writer, and more eſpecially of a *moral cenſor*, to point out thoſe prominent features of national depravity which call moſt imperiouſly for repentance and reform. In diſcharging this duty, we are actuated by none but public motives, and thoſe, we truſt, of a commendable nature. If any individuals then ſhould take offence at the freedom of our diſcuſſions, on moral topics, and be led to apply any of our obſervations to

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themſelves, "Qui capit, ille facit," ſhall be our only anſwer; we will not falſify our principles, or do violence to our feelings, by offering them either apology or excuſe. Public good is our object, and, in the endeavour to attain it, we ſhall utterly diſregard all private reſentment.

To return from morals to politics, (though God forbid they ſhould ever be ſeparated); the actual ſtate of Europe is moſt alarming. The powers of the continent ſeem not merely palſied, but perverſely determined to prepare the way for their own deſtruction, by conniving at and facilitating the aggrandizement of that revolutionary monſter, whoſe object is evidently the attainment of univerſal power, by the means of univerſal ſubjugation. The mandates of the Corſican Uſurper ſeem to meet with as little oppoſition in Germany as they experience in France; and every friend and ally which we formerly had on the Continent appear now to be converted into an enemy. The politics of Europe have undergone a total and radical change; and the revolutionary ſages have ultimately ſucceeded in eſtabliſhing their barbarous principles on the venerable ruins of the ancient ſyſtem of public law. Into what kind of ſettlement this political confuſion will ſubſide, he only can tell whoſe fiat can convert chaos into order! The Pruſſian monarch, at whoſe court and in whoſe kingdom the doctrines of the illuminati have made a wonderful progreſs, and produced, at leaſt, one of their natural effects, by eradicating all ſenſe of virtue from the female breaſt, ſeems to think that the perfection of political wiſdom conſiſts in the preſervation of peace, and in the acquiſition of territory, at the expence of his neighbours; on the miſer's principle, then, rem, recte ſi poſſis, ſi non, rem. It is highly probable that this monarch has formed a convention with Buonaparté, by which Hanover (the hereditary domains of our beloved ſovereign) is to fall to his own ſhare, while Hamburgh and Bremen are poſſibly deſtined to be the reward of his worthy ally. And this, we apprehend, is only a ſmall part of a vaſt ſyſtem of ſpoliation and plunder which, in due ſeaſon, will be unfolded to the world; and which has, for its primary object, the ruin of Great Britain, and the aggrandizement of the reſpective parties to the *honourable* contract. It was, no doubt, in conſequence of the formation of this notable plan, that Buonaparté condeſcended to offer Louis the 18th, whoſe throne he has uſurped, the kingdom of Poland, on condition that he ſhould renounce all his hereditary rights to the crown of France. It is evident that he could not make ſuch an offer, without the participation of thoſe powers who have divided the ancient territory of Poland between them. And it is equally evident that thoſe powers would not conſent to give up a part of their dominions for that purpoſe, without the proſpect of obtaining an equivalent. The queſtion then ariſes, what equivalent could be offered them? In our opinion, Buonaparté tempted them by an offer to aſſign Hanover and ſome other portions of territory in Germany to the King of Pruſſia; a great part of the Turkiſh dominions in Europe to the Emperor of Germany; and Conſtantinople, with other parts of the Turkiſh empire, to Ruſſia; on condition that his right to the French throne, with the title of Emperor of the Gauls, ſhould be recognized by them all, and Egypt, with the iſles of the Archipelago, ſecured to him. Perhaps, too, Ruſſia might be tempted by farther propoſals to extend her empire in the Eaſt, provided ſhe could co-operate with this ſupreme diſpoſer of kings and kingdoms in effecting the ruin of *our* Eaſtern Empire. After what the French revolutioniſts have atchieved in Europe during the laſt twelve years, there is nothing improbable in the conception, nor impracti-

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cable in the execution, of ſuch a gigantic plan, the primary object of which, as we before obſerved, is the deſtruction of the Britiſh Empire!

Whether Hamburgh be actually taken poſſeſſion of, or not, by the French, is a matter of little moment, ſo long as they occupy that country which gives them the command of the Elbe and the Weſer. The effect upon our commerce is preciſely the ſame. For our part we fully expect to ſee the tri-coloured flag hoiſted on the walls of Copenhagen, and all the northern powers led, by intereſt or fear, to co-operate with Buonaparté in all his profligate deſigns. Heaven ſend we may be deceived in our expectations! But let us ſeriouſly aſk what good can we expect to derive from the mediation of Ruſſia, whether *ſolicited* or *accepted*, after ſhe has not merely connived at, but taken an active part in promoting, the ſcandalous plunder of the defenceleſs princes of the German Empire? After, too, ſhe has tamely ſuffered the Corſican Uſurper, to violate the independence of almoſt all the neighbouring ſtates? After ſhe has allowed him to take quiet poſſeſſion of Hanover, a country in perfect peace and amity with France, and whoſe freedom and independence were expreſsly ſecured by the treaty of Luneville, and by the ſubſequent arrangements, in reſpect of Germany, which the Emperor of Ruſſia himſelf had ſolemnly guaranteed, what better reaſon could we have for believing that his guarantee of the independence of Malta would be better obſerved and enforced, than his guarantee of the independence of Hanover? And, to ſpeak plainly, what ſecurity ſhould we have that, by a private agreement between France and Ruſſia, Malta would not be ſurrendered, in ſovereignty and perpetuity, to the latter? If, under ſuch circumſtances, the mediation of Ruſſia were *accepted*, its acceptance, to ſay the leaſt of *it*, would, in our humble eſtimation, be an act of extreme weakneſs; and if it were *courted*, it would be an act of degradation, that would reduce us to a level with the petty principalities of Germany. Such diſgrace might agree very well with the principles and the views of Mr. Fox, but it would infallibly diſguſt every real friend to his country.

Not content with making Switzerland, Piedmont, and Lombardy, principals in the war, in ſpite of themſelves, this deteſtable uſurper has, in effect, annexed the independent Republic of Batavia, to France; and even ſeized upon the independent port of *Leghorn*, thus proving the juſtice of all the obſervations which we made on his influence and power over theſe ſtates, at the concluſion of the treaty of Amiens; and yet this glaring outrage, or rather this *ſolemn warning*, is inſufficient to rouze the ſleeping powers of Europe from the ſenſeleſs torpor into which they are ſunk! If we caſt our eyes over the hiſtory of paſt times, we ſhall ſeek in vain for an inſtance of ſimilar infatuation; we ſhall ſeek in vain for a period at which one tenth part of theſe abominable acts of inſult and aggreſſion, would not have called forth the indignation of every potentate, and have armed the whole civilized world againſt the profligate and daring invader of its rights and repoſe.

With ſuch a diſpoſition prevailing, univerſally, as we fear, among the powers of the Continent, we have nothing to expect from *allies*, and nothing to look to but our own exertions, for maintaining the conteſt *ſingle-handed*. And, if we be true to ourſelves, if we do not, by our profligacy, provoke the vengeance of the Almighty againſt us, if our councils diſplay wiſdom in conception and vigour in action, if, rejecting a ſyſtem of half meaſures, a ſyſtem of mere *defence*, at all times dangerous, but at this time moſt ruinous, we convince our unprincipled foe, that we have yet ſome

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portion of the ſpirit of our anceſtors remaining, by carrying the war into his own country, by attacking him in his vulnerable points, for ſuch points he certainly has; we have then nothing to fear, and every thing to hope. We do not mean to conceal or deſpiſe the dangers that threaten us; they are unqueſtionably great and formidable, but ſtill they are ſuch as pure unadulterated Britiſh ſpirit, wiſely directed and ſkilfully applied, may boldly encounter, and ultimately ſubdue. But the greateſt of all evils to be deprecated is the concluſion of ſuch a peace as the laſt, of any peace without terms that will enable us more effectually to counteract the machinations, and to reſiſt the aggreſſive ſpirit and the power of France, without a better proſpect of its continuance, and a ſtronger ſecurity for its obſervance. If we were again to make ſuch a peace, it would be the laſt that we ſhould ever have an opportunity of making. On this ſubject we fully concur with the noble ſentiments ſo ably expreſſed by LORD MOIRA, in his admirable ſpeech, on his Majeſty's Meſſage. Our limits will not allow us to enter into a cloſe examination or diſcuſſion of the virulent attacks in the Corſican's Gazette, the *Moniteur*, on his Majeſty's Meſſage and Declaration. They exhibit a tiſſue of falſhoods the moſt impudent, and of accuſations the moſt falſe. But what atrocity or abſurdity on the part of this profligate Uſurper, can excite aſtoniſhment after his public declaration that the mere reception of his agent, Sebaſtiani, in Egypt, was ſufficient to prove the falſhood of Sir Robert Wilſon's aſſertions, reſpecting his cold-blooded murder of the Turks at Jaffa, and the poiſon adminiſtered to his ſick troops, by his orders, in his diſgraceful retreat from Acra? Yet with theſe inſtances of his infamy and fraud before them, will the ſubjugated ſlaves of France, and the ſcarcely leſs ſubjugated inhabitants of the other kingdoms of the Continent, believe—ſuch is the influence of the French preſs, and ſuch the general infatuation—his calumnious charges againſt this country, groundleſs and prepoſterous as they are. Sebaſtiani, it is known, and, indeed, is proved by the irrefragable teſtimony of *dates*, was ſent on his miſſion previous to the publication of Sir Robert Wilſon's book, and therefore that publication could not, as the Uſurper has, with equal impudence and folly, ſtated, be the cauſe of his expedition. Now that we are on the ſubject of Egypt, we will juſt ſtate our confident belief, that, while Buonaparté labours, by immenſe preparations on the oppoſite coaſt, to limit the attention of our government, to the defence of our own iſland, he is as certainly, though ſilently, preparing a very formidable force, in the ſouthern ports of the Republic, for the invaſion of Egypt; and we have already ſeen the practicability of eluding even the vigilance of a Britiſh fleet, in traverſing the Mediterranean. Egypt, therefore ſhould, if poſſible, be re-occupied by Britiſh troops; or, at leaſt, permiſſion obtained from the Porte, to have a free entrance for our ſhips into the harbour of Alexandria. In the preſent ſituation of affairs, however, with the Divan, prejudiced againſt us by the baſe intrigues of our enemy, any arrangement of this kind may, we are aware, be attended with extreme difficulties; and, *therefore*, it was, *foreſeeing the preſent criſis*, that we ſo ſtrenuouſly urged the neceſſity of forming a treaty with the Porte, while we were in poſſeſſion of Egypt, which ſhould provide for ſuch an emergency. As to the ſeizure of Hanover, we want words to expreſs our indignation at the baſeneſs and cowardice of the people in thus ſurrendering their rights, their liberty, and their property, to the moſt oppreſſive and deſpotic tyrant that ever diſgraced human nature. Whatever be the fate reſerved for them, they richly deſerve it. We cannot

not but impute the *cause* of this baſeneſs to the prevalence of French principles, and to the philoſophiſtical tenets adopted and propagated by ſo many of the German profeſſors, and openly taught at ſo many of their univerſities!

In our domeſtic policy, we hail, with ſatisfaction, though not unmixed with apprehenſion, the ſymptoms of vigour manifeſted by our government. Our only apprehenſion, however, is that meaſures of ſufficient vigour, meaſures adequate to the exigency of the times, will not be purſued.—The firſt object of our attention, as it appears to us, ſhould be the completion and extenſion of our regiments of the line; and the plan for raiſing a freſh army of militia by ballot is only praiſe-worthy, in as far as it tends to promote the accompliſhment of that primary object. If it be a fact, as no doubt it is, (paradoxical as it appears) having been ſtated as ſuch by high authority, that an extended militia is no impediment to the recruiting ſervice, and that the diſbanding a large militia force has been found not to aſſiſt that ſervice; and that, on the other hand, men will be tempted, by a freſh bounty, to quit this new-raiſed militia for the regulars, it is certainly moſt deſirable that ſuch a force ſhould be raiſed. But it will be, we are convinced, indiſpenſably neceſſary, (and, indeed, we are happy to find that the exiſtence of ſuch neceſſity ſeems to be acknowledged, by our beſt and wiſeſt ſtateſmen) to raiſe a much larger and more formidable force, than any now on foot, or in the courſe of being raiſed. And for that purpoſe recourſe muſt be had to ſtrong meaſures, juſtified by ſuch neceſſity, and by that alone. Our conſtitution ſanctions the practice of preſſing, on this principle; and why when men are preſſed for the navy, to be carried to any part of the world, where their ſervices may be deemed requiſite by the government, recourſe ſhould not be had to ſimilar means for completing our regular army, (the neceſſity of its immediate completion, and the inefficacy of bounties being admitted) we are unable to perceive. Preſs-warrants for the land ſervice have been iſſued during former wars, and never ſurely had we ſo deſperate an enemy, or an enemy provided with ſuch formidable and ready means of annoyance, to encounter, as at preſent; and, confident we are, that if ſuch warrants were iſſued, many thouſands of men might be collected from the metropolis alone, in a very ſhort time, and not only without inconvenience, but to the great relief of the inhabitants, and, unqueſtionably, to the advantage of morals. A regiment might be raiſed, in this way, from the doors and avenues of places of public amuſement and reſort, alone, from a deſcription of perſons, whoſe profligacy and impudence have, of late, increaſed beyond all bounds.

As to the *taxes*, our only doubt, on the principle, applies to the expediency of raiſing ſo large a proportion of the ſupplies, within the year. —We were friendly to the income tax on its firſt eſtabliſhment, in the ſixth or ſeventh year of a moſt expenſive and burdenſome conteſt, as affording an eſſential and moſt ſeaſonable relief to the funding ſyſtem. But we are not prepared to ſay, that it is equally adviſeable or juſtifiable now. The meaſure was certainly, and ſtill is, moſt unpopular, and if the miniſter really thought the unpopularity of the late war a ſufficient reaſon for making the Peace of Amiens, we do not ſee why the ſame motive ſhould not lead to the rejection of the income tax. We beg, however, not to be miſtaken; we deny, moſt explicitly, that there exiſted any reaſon to believe that the war was unpopular during any part of Mr. Addington's adminiſtration; and we will ever contend that the circumſtance of a meaſure being unpopular, is not, of itſelf, a ſufficient motive to induce a miniſter

niſter to abandon it, provided he feels it to be juſt and expedient. It is the bounden duty of government to *lead*, and not *to be led by*, the people. We only therefore contend for the equal applicability of the reaſon to both caſes; and we conſeſs, that the argument is rather argumentum *ad hominem*, than argumentum *ad rem*. Certain it is, that a great revenue muſt be raiſed, and great ſacrifices encountered; and the only difference of opinion that can poſſibly exiſt among men who do not wiſh for the ruin of the country, is, as to the beſt *means* of providing for her wants. The tax upon land can, in our opinion, never be levied, with that equal juſtice, which the miniſter intends. It is notorious, that in many, nay in moſt, parts of the country, the price paid, even for land of the ſame quality, varies exceedingly, from a variety of circumſtances. One field is let for three pounds an acre, when the adjoining field, equally good and perhaps better, is not let for more than twenty ſhillings. All farms upon old leaſes too do not let for one half, and, in many inſtances, not for one fourth, of the ſum paid for farms newly taken. It is evident, that, in theſe caſes, which are extremely numerous, the tax would operate not only partially but oppreſſively, and in a manner directly ſubverſive of the very principle upon which an income-tax is founded, by exacting the *leaſt* from thoſe whoſe profits are *greateſt*, and who, of courſe, are beſt able to pay. Beſides we do not very clearly perceive, how the price actually paid for land is to be aſcertained; nor, if the confeſſion be not to be extorted from the landlord or tenant, which we conclude is not intended, on what baſis the valuation is to be formed?—Theſe difficulties, we are perſuaded, did not ſtrike the miniſter, who could only have it in contemplation, to aſcertain the ability to contribute, and to proportion the contribution to it; which certainly conſtitutes the faireſt poſſible principle of taxation. The object of the war being to preſerve our independence, our very exiſtence, indeed, as a nation, it will not be denied that our poſterity will derive as much benefit from our efforts as ourſelves; we cannot, therefore, conceive it to be fair or juſt, to lay all the burdens upon our own ſhoulders, and ſo to exempt them from bearing any portion of it. This objection, which we merely ſtate, without preſſing it, applies, as will be ſeen, to the principle of raiſing ſo large a part of the ſupplies within the year. To one part of the *conſolidation* act, as it is now called, or *extenſion act*, as it ought rather to be called, for it, in many inſtances, extends the duties, and in ſome, we believe, even doubles them, we object on the ground of its having a retro-active effect. We allude to the new regulations reſpecting windows of a certain ſize. *Numbers* and not *ſize* having been the criterion adopted by government, and people having been encouraged for ſeveral years paſt to build under that impreſſion, who otherwiſe might not have built at all, or would have built on a different plan, it ſeems hard, that they ſhould be ſubjected to a partial taxation on that account. If *ſize* be to regulate the quantum of duty, ſurely it ſhould be allowed to tell both ways, and the diminutive windows which abound in old houſes, ſhould weigh, in the ſcale, againſt windows that exceed the ſize about to be preſcribed. As to the duties on tea, wine and ſpirits, they are certainly proper if they be not carried beyond that point at which an *increaſe of duty* produces a *decreaſe of revenue*. Productive taxes muſt be had, and to be productive they muſt be laid on articles of general conſumption.

On the miniſter's plan for leaving the national debt at the end of the war the ſame as he found it at the beginning, by borrowing no more money upon

upon loan than the commiſſioners for the reduction of the debt *buy up* in the ſame period, we have only to obſerve, that we cannot, for the life of us, perceive any advantage to be derived from it. Suppoſe, for inſtance, the commiſſioners were, from this moment, to ceaſe to purchaſe ſtock, for the purpoſe of reducing the debt, and to pay the ſum deſtined for that object to government, towards ſupporting the expences of the war, would not the national debt be preciſely in the ſame ſituation at the cloſe of the war (excepting only the amount of the one per cent. on all money borrowed, added to the ſinking fund) as it will by continuing the regular purchaſes, while the debt by loans is regularly increaſed to the ſame amount as that by which it is diminiſhed by ſuch purchaſes?—If A. having 12,000*l.* a year, appropriates 6,000*l.* towards the reduction of a debt of 72,000*l.*; and, on a ſudden emergency, is obliged for ſix years to expend the whole amount of his income, will it not be the ſame thing, at the expiration of that term, whether he borrows 6000*l.* a year, or whether he ſuſpends his payments for the reduction of his debt, for that period. If he continues his payments he will, on the one hand, have reduced his debt, one half, or 36,000*l.*; but on the other he will have contracted a freſh debt of 36,000*l.* which will ſtill leave him indebted, in the whole of the original ſum of 72,000*l.* If we do not labour under ſome groſs deluſion here, and, if we do, we ſhall be infinitely obliged to any of our *fiſcal* readers (to Mr. VANSITTART, for inſtance) to diſpel it, there ſurely can be no reaſon why, in addition to the enormous ſupplies propoſed to be raiſed within the year, we ſhould be unneceſſarily ſubjected to a farther burthen of more than 300,000*l.* per annum, to pay the intereſt of a ſum, which might as well be taken from the ſinking fund. This idea was firſt ſuggeſted in Cobbett's Political Regiſter; and, after long revolving it in our minds, we confeſs our inability to diſcover any fallacy in it.

On the *loan* we have only one obſervation to make; the terms are certainly advantageous to the country, indeed, ſo much ſo, that, we fear, they will prove ruinous to the contractors. That, however, is their own buſineſs, with which the public have no concern. But, we confeſs, we were not a little ſurprized, that the miniſter, in his obſervations on the terms of the loan, ſhould remark that better terms were never obtained for the country, *except in the years* 1799 *and* 1800! Hence we learn, that in the two laſt years of the moſt expenſive and burdenſome war in which this country was ever engaged, the credit of the government, and the confidence repoſed in it by the monied intereſt, were greater than they are at this period, after fifteen months of peace, during which our reſources have been huſbanded, and many millions ſaved! The inference is ſo obvious that it becomes needleſs for us to point it.

One of the patriots of the Whig Club, one of the heroes of the patriotic meetings, which, during the late war, were ſo frequently holden in the borough of Southwark and its vicinity, has at length, to the gratification of ſome of his aſſociates, and to the mortification of others, attained the end and object of all his exertions, in the cauſe of patriotiſm. Mr. Tierney, ſafely moored in the harbour of government, may now confidently exclaim, "Inveni portum, ſpes et fortuna valete."

Our readers cannot but remember that this gentleman has ever been both the political and perſonal enemy of Mr. Pitt, of whom he ſwore, ſome years ago, he would certainly be revenged, for ſome diſappointment which he then experienced at his hands. With the particular friends of Mr.

Pitt

Pitt, we ſhould have imagined this conſideration might have conſtituted ſomething like an objection to a coalition with Mr. Tierney, whoſe wonderful abilities, by the bye, as a ſtateſman, the world are yet to diſcover. We know, indeed, it is aſſerted, that Mr. Tierney is indebted for his new ſituation to the recommendation of Mr. Pitt. How far this may be the caſe, we pretend not to decide; but ſhall merely ſuggeſt, that there are certain ſituations in which it is more conſiſtent with refined generoſity and delicate honour, to reject, than to comply, with a requeſt. It will not be expected of us to convert our cenſures into praiſe, and our oppoſition into ſupport, with the ſame facility and promptitude with which the abject people of France transfer their allegiance from a lawful ſovereign to an uſurper, and from one uſurping tyrant to another. Our principles are not quite ſo pliant. As, however, Mr. Tierney has been appointed by his ſovereign, in the exerciſe of his lawful prerogative, to a place of ſome truſt and more emolument, we ſhould have contented ourſelves with watching very cloſely the profeſſions and the conduct of the new treaſurer of the navy, if he had not moſt explicitly declared to his conſtituents, ſince his appointment, that he had not abandoned, nor renounced any of the principles which he had before entertained and avowed. Now, as we have been accuſtomed to regard, in common, we know, with every member of the late, aye and of the preſent, adminiſtration, the principles publicly proclaimed by Mr. Tierney as highly miſchievous and pernicious, as encouraging a ſpirit of democracy fatal to the repoſe of the country, and dangerous to its conſtitution, we cannot but continue our reprobation of ſuch principles, and ſtill to view the profeſſor of them with an eye of ſuſpicion and miſtruſt.

If this be not honeſt and conſiſtent conduct, we know not what conſtitutes honeſty and conſiſtency. In our own juſtification, we ſhall hereafter have occaſion to ſtate the principles to which we here advert; in the mean time, we ſhall be anxious to learn, whether that patriot who publicly declared, at Camberwell, that he could ſee no rebellion in Ireland, when the rebels were every where in arms againſt the lawful government of the country, has been rendered more clear-ſighted by the acquiſition of *four thouſand pounds per annum!*

Let it not be inferred from any of the obſervations which a ſenſe of public duty, with us paramount to all other conſiderations, has led us to make; that we harbour a wiſh to impede the operations of government, in the ſlighteſt degree, or to ſlacken the zeal, or to damp the efforts of any portion of our countrymen, in co-operating with that government in a cauſe, which is equally the cauſe of every individual in theſe realms. No, chearfully, moſt chearfully, will we now, as we have ever done, put our ſhoulders to the wheel; exchange, if neceſſary, the pen for the ſword; and, after contributing our laſt guinea, enter the ranks, and march againſt the foe. When Britons are oppoſed to Frenchmen, the ſpirit of party ſhould merge in the ſpirit of patriotiſm, and the whole nation ſhould act as one man. We diſclaim, at all times, all *party* views, but more eſpecially at the preſent criſis, when the good of the ſtate requires from us every ſacrifice but that of *principle*.

P. S. Since the preceding pages were written, we have read, in the Moniteur, the addreſſes of the French prelates to their clergy, ordering them to pray for ſucceſs to the arms of their tyrant. And, among others, that

that of *Cambaceres*, Archbiſhop of Rouen, brother to the Conſul en *second*, who moſt impiouſly and blaſphemouſly denominates the baſe aſſaſſin who has murdered, in cold blood, thouſands of his fellow-creatures, and who has publickly renounced his Redeemer, "*the Chriſt of Providence!!!*"—This, while it reminds us of the conduct of the atheiſts of Robeſpierre, (not a whit more profligate, tyrannical, or deteſtable than Buonaparté) who gave the face of their deſpot to a repreſentation of the Almighty, is much worſe than open infidelity. Nor is the ideotcy of this Norman blaſphemer leſs conſpicuous than his impiety.—But our limits preclude all farther remarks.

CORRESPONDENCE.

We have to apologize to Dr. Haweis for the neceſſity under which we are of poſtponing his *Vindication* to our next.—To the author of "*The Political Life of Talleyrand*" we have the ſame apology to make, owing to the unavoidable length of two important articles of criticiſm.—The Letter of *Crito* has been ſent to the author of the communication on which he comments, whom we know to be a *found* "member of the Church of England," and whom, therefore, we can ſafely entruſt with the defence of his own principles.

"*Senex*" muſt ſurely be aware that to inſert an anonymous attack on a gentleman who has given his name to the world, might ſubject us to a worſe imputation than that of *impartiality*. If he chuſe to meet Mr. Croſſe on equal terms by ſigning his name to his letters, we will prove our impartiality by inſerting them. The ſame anſwer will apply to the queſtions of "*A Lover of Plain-Dealing*." In truth, we are ſick of a controverſy ſo conducted. Let *names* be oppoſed to *names*, and *facts* to *facts*, and the public will be *informed* if not *enlightened*; but when, on one ſide, there are charges ſupported by proofs, and urged by accuſers who avow themſelves; and on the other, nothing but dark inſinuations by anonymous defenders; the conteſt is too unequal to be encouraged by us, and to hope for any ſatisfaction from its continuance.

"*Laicus*," "*Clericus Anglicanus*," "*Steady-faith*," and the favours of our other Correſpondents ſhall meet with as early an inſertion as the nature of our work will admit.